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**THE
PROPHECIES OF
ST. COLUMBKILLE, &c.**

THE PROPHECIES

OF

Columba, Saint

SS. COLUMBKILLE,

MAELTAMLACHT, ULTAN, SEADHNA,

COIREALL, BEARCAN, &c.

TOGETHER WITH

THE PROPHETIC COLLECTANEA, OR GLEANINGS OF SEVERAL
WRITERS WHO HAVE PRESERVED PORTIONS OF THE
NOW LOST PROPHECIES OF OUR SAINTS, WITH
LITERAL TRANSLATION AND NOTES.

BY NICHOLAS O'KEARNEY.

Filli hominis loquere ad filios populi tui, et dices ad eos: Terra cum indux-
ero super eam gladium, et tulerit populus terrae virum unum de novissimis
suis, et constituerit eum super se speculatorem.

Et ille viderit gladium venienteem super terram, et eecinerit buccinam et
annunciaverit populo. *Ezechiel, cap. xxiii, v. 2, 3.*

Prusquam te formarem in utero, novi te; et antequam exires de vulva,
sanctificavi te, et prophetam in gentibus dedi te. *Jer. cap. i, v. 5.*

Erit autem: omnis animae, quae non auderit Prophetam illum, extermin-
abitur de plebe. *Acts, cap. iii, v. 23.*

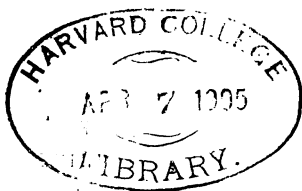
Prophecias nolite spenere. *Thes. 1, cap. v, v. 20.*

DUBLIN: JOHN O'DALY, 9, ANGLESEA-ST.

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1856.

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Dedication.

TO THE PEOPLE OF IRELAND,

Friends, I have intended this work for your use; I have labored hard to make it what it ought to be—a history of the past and the future. I may have not been able to make it what it is capable of having been made, but I have done my best, under circumstances that materially militated against me. However, I trust you will accept, and not condemn me rashly for any faults which may appear in the work. I have done all I was able to do solely for your instruction and benefit.

Believe me, Dear Friends,

Yours' ever truly,

N. O'KEARNEY.

DUBLIN, *January 1st*, 1856.

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PREFACE.

THE gift of prophecy is of divine origin. The Patriarchs, during the early sway of the human family, enjoyed to a lesser or greater extent this divine gift; and the Sovereign Creator of the universe raised up prophets among his favored people, in order to deter them from the pursuit of wicked practices, by preaching to them, and forewarning them of the calamities that would be showered upon them, as the penalty due for their malpractices. We read in the Sacred Volume that it was the Spirit of God that spoke by the mouths of his prophets, and, therefore, that the denunciations and warnings of those holy men to the stiff-necked Jews were the words of God himself. The gift of prophecy was held in high estimation even by those who deviated from the paths of truth and rectitude; in fact, by all nations who enjoyed any degree of civilization. The gentiles had their prophets; and the prophets of Babel, though generally supposed to have had no true mission, were held in high repute by the Israelites. The Magi, a body of learned pagan priests, were prophets, and the Sybils, who were pagan virgins, were prophetesses; so were the druids prophets. According as the human race gradu-

ated into a more corrupted state, and as statesmen wished to look into futurity to learn how long the fruits of their troublous broils would remain available for themselves—and, probably, for the benefit of their families—they, having some sort of a traditional knowledge, that the Almighty had conceded a certain light to those He thought worthy of it,—fancied that they were entitled to that same prescience which some other nation, or nations, enjoyed; because they, too, adored a divinity to whom they foolishly conceded supreme powers, yet limited, because they allowed the attributes of the Deity to be distributed between various imaginary beings, for the human corrupt reason that one individual being could not possibly comprehend all. This false philosophy was grounded on the material knowledge of human nature, because man, having deviated from the paths of rectitude, and having spurned divine revelation, could not comprehend any thing beyond his own limited sphere of natural knowledge. Hence, philosophers and men of great knowledge, Socrates and two or three others excepted, founding their theories on natural causes, were infinitely deceived in their conclusions.

But as the corrupt ideas grounded on human understanding united, in some way, with the traditions handed down from sire to son, concerning the gifts of prophecy conceded by the Almighty to those whom he had mercifully selected to perpetuate His Church on earth, and the interests of individuals, a knowledge of future events was not considered impossible, nor was its use looked upon as unnecessary. The gentiles believed their priesthood to have been possessed of all that sanctity and

power from the deity or deities which was necessary to accomplish all the ends they required from them. The consequence was that oracular sites were devised, temples erected on a magnificent scale to the honor and worship of false deities, merely because man, devoid of the true light of revelation, relied upon natural reason, and therefore believed that the deities, conjured by the dint of his own morbid imagination into existence, were fully capable of answering all his expectations and requirements. This was the reason that Delphi and such places were held in esteem by the votaries of false deities. And speaking about the pagans, we can by no means deny that the aboriginal Irish, before they received the light of faith, had their oracular sites—*cloch-oir* (stones of the sun), their *Each-labhras* (speaking steeds), their *Eain-chinn-duine* (human-headed birds), their *cloch-mhagh-righ-cats* (stones of the royal cat), &c. &c.; all these gave responses to their votaries. It is redundant to speak of the Haurispices, who, when oracular sites were far away, undertook the task of prying into the womb of futurity, at the bidding of their masters. Their science, like that of Fionn Mac Cumhaill,—a specimen of whose foreknowledge is presented to the reader in this volume,—was derived from natural appearances, such as the inspection of the entrails of animals offered for sacrifice, the flight of birds, &c. Those functionaries could not be considered prophets in any one sense of the word, but mere conjecturers whose opinions had been sometimes verified by chance, and, probably, by some preconcerted schemes of their own invention, like those used by the greater oracles, involving doubtful

meanings of the responses given: their deceptions may be learned more fully from the histories of Greece and Rome.

Before we proceed further with our little investigation, it may as well be noticed that the power of fascination, or working miracles, is conceded to demons, in consequence of their nature as spirits; but their powers in this respect are necessarily and naturally limited, but far greater than that of man, speaking in a comparative sense.

It must, however, be generally allowed that the light emitted by those pagan philosophers, priests, and seers was only like a dim one partially showing at intervals in the gloomy horizon of the far distance, when compared with that of the true servants of God,—an *ignis fatuus* produced for the special purpose of leading fallen and erring man farther astray.

Yet, while the powers of prescience are conceded not only to the prophets under the imperfect regime of the old law, but even to those who did not acknowledge any of its tenets, and who were evidently instructed by demoniacal agency, there is no argument needed to prove that the priests of a new and more perfect law had been endowed with those miraculous gifts. If necessity be pleaded as the reason that urged the Almighty to concede such supernatural gifts to man in the olden time, namely, to deter the erring race from wickedness by denunciations and threats, there can be no reason for supposing that the very same, nay, even greater need for forewarnings, denunciations, and threats of future servitude did not exist in after-times—in those of our early

Christian missionaries, and, therefore, that the divine gift of prophecy did not, and, as a matter of necessity ought not, cease. Apart from the fact that there were numbers of stiff-necked pagans in Ireland, not only in the time of St. Patrick, but even during the sway of Maeltamlacht, St. Columbkille, &c. and that nothing short of some supernatural power conceded by heaven to the zealous missionaries could wean them from their old creed, so as to embrace the new tenets that were preached to them, some of those pagans, being druids, were magicians, and could effect supernatural acts by demoniacal agency. Our seers saw the corruption that was to come upon religion and morals, through the intestine broils of the country, the Norseman invasion, and its consequences, the total prostration of almost all the forms of Christianity, the English invasion and its consequences—more bitter to the native Irish than even the Egyptian, or Babylonian captivities, were they, then, to be debarred, if matters of necessity have been made the rules for the working of miracles, in the olden time, from those gifts of heaven, in their days, because the circumstances of time did not take away or lessen the necessity? Surely not. Therefore God conceded to us prophets in the new law, as well as in the old law,—prophets who forewarned us against the commission of crime, and threatened us with the consequences of the guilt.

Among the saints and holy persons to whom God has deigned the gift of prophecy, stand eminently St. Patrick, St. Bridget of Kildare, St. Columbkille, St. Maeltamlacht, St. Ultan, St. Bearcan, St. Coireall, son of

Cronan, and several others, some of whose predictions have been lost in the lapse, or, rather, during the wreck of time. Among these St. Columbkille was the most conspicuous, because he entered into the subject at greater length, and is, therefore, the most revered of our sainted seers.

There was a custom, however, very prevalent amongst the Irish—an injurious one indeed in many respects—to reduce the prophecies of our Saints to metre, in order to suit the language of the age in which they wrote, as well as to render them the more easily to be committed to memory by the people, whose only solace, under their galling bondage, was the hope, held out in those predictions, of their even distant relief from servitude. These rhymers were, for the greater number, prophecy-men, who were always well received by the people, on account of the amount of information they gave concerning their future liberation, and who carried on a lucrative calling—one, at least, that ensured them an easy competence for life—as they lived generally on the hospitality of the people. Most of those prophecy-men, like modern philosophers, who believe that every human being is less or more inspired with the gift of prophecy, or the second-sight people of Scotland, fancied or feigned themselves to be able to make the predictions they reduced to verse, rendered much more interesting by accommodating them to the men and matters of their time; while a few more scrupulous and diffident contented themselves with loading their text with dark and cumbersome comments—a course that can neither be commended nor condemned, since many of the passages are

almost inexplicable. This was one mode by which the prophetic writings of our sainted seers have been much corrupted.

There was another less excusable mode adopted for corrupting our ancient prophetic writings, though it cannot be properly called an intended corruption, but it became so blended with them, in course of time, that it must be really considered a grave corruption of the originals. There were in Ireland—grievous to relate—persons who—whether really, fancifully, or pretendedly, is not the question here to discuss—announced that they had the aid of a pythonic spirit called Leannan Sighe in Irish. Those villains contrived to wind themselves closely into the affections of the persecuted innocent people, by pretending to the art of faticination, the secret of knowing the state of departed souls, as well as all the other future events the people wished to know, and not unfrequently by contending with, maligning, and condemning the teaching of the clergy, who, with a zeal scarcely credible, when their persecuted condition is taken into consideration, always denounced and warned their respective flocks against the wicked impostures of this class of people. Those pytholics, or Leannan-sighe men, as a matter of course, delivered oracles suited to local subjects and matters, which were eagerly received and retained in the memory of the people; and some made genuine prophecy their text, whenever it was found suitable to their selfish purposes. Hence another source from which unchristian errors crept into the genuine prophetic poems of our saints.

Perhaps the readers of this preface may doubt as to

the possibility of such persons having had an existence, much more the licence to pursue such a career of iniquitous villany amongst the faithful Irish! However, instead of going into a long detail about those wicked persons, which cannot be afforded here, it is enough to instance the name of Turlogh Kieran of Lordship, near Ballymacscanlan, in the county of Louth, who flourished about the year 1765. It would swell our pages to too large an extent to give even the heads of the history of this wicked man: it is, however, strange that he was able to hold such an unbounded sway in the estimation of the people, since the parish priest of Faughart, Rev. Brian Kieran, always warned his flock against having any belief in his powers of fascination, or holding any conversation with him. There was a presbyterian named Gibson who lived in Newry some twenty years ago, and who followed pursuits similar to those of Turlogh; but he does not appear to have been so celebrated as his predecessor.

There was a third source whence emanated several corruptions found in English manuscript copies of the prophecies attributed to St. Columbkille, as well as in the catch-penny printed ones, namely, their amalgamation with ancient pagan traditions. It is needless to instance more than one of those in elucidation, that is, the massacre that is believed shall be perpetrated upon the mass of the Catholic population of Ulster by their Protestant neighbours, in "*Gleana na Muice Duibhe*" (Valley of the Black Pig). It is necessary to premise, before giving a translation of the history of the "Black Pig," that all the oldest and best copies of the predictions of

St. Columbkille and other Irish saints, now extant in Ireland, have been carefully examined with the view of discovering even the remotest allusion to the massacre of the "Valley of the Black Pig," yet no such has been found. Well, the origin of this imaginary massacre, though ludicrous in itself, shows with what degree of tenacity and correctness the Irish people preserved traditionally the several historical reminiscences of the country; for, though we find a written account of the murder of Cian son of Cainte, the incidents relative to it are much more minutely detailed in the traditions of the people, and it is upon those traditions the prophecy concerning this expected vengeful murder is based. It will be detailed in as few words as possible.

It is true that the real meaning of the mysterious story of Cian Mac Cainte is lost in the dark maze of antiquity, but tradition and manuscripts supply the deficiency in an intelligible manner. Tradition says that Cian was a wicked druid who kept an academy near Drogheda, and was wont to change his pupils into swine, for the mere purpose of setting his wolf-dogs after them, and amusing himself. This wicked practice having at length become known to the friends of his pupils, who had often been lacerated by the fangs of his hounds, while some few had been killed in the chase. The three sons of Tuireann resolved to take revenge of the druid, and having watched an opportunity, on the occasion of his having changed himself into a black pig, pursued and killed him near Cnoc Cian mic Cainte (the Hill of Cian Mac Cainte), sometimes called Killeen Hill in English, but always Cnoc Cian mic Cainte in Irish

This hill is about one and a-half mile north of Dundalk; and Cian's grave was seen on the hill from the time of his death until about some twenty years ago, when an ignorant farmer named Dickie, who owned a lime-kiln at the foot of the hill, tore it down in course of excavating for the supply of materials for the use of his kiln. The tradition, however, states that Cian's hand remained over his grave as an indication that he demanded satisfaction on his murderers. The manuscript account of his death agrees with the tradition in this respect; and it was, perhaps still is, the belief of the Irish that a person murdered, or wrongfully slain, was wont to hold his right hand over the grave, demanding satisfaction on the murderers. Many instances of this sort of pagan superstition can be adduced, even so late as 1798; but it is necessary to proceed with the history of Cian, or the "Black Pig," as we find it in a manuscript termed the "*Oidhe Chloinne Tuireinn*" (Fate of the Children of Tuireann), which is termed by our Archæologists one of the "Three Sorrows of Story-telling," with as much brevity as possible.

The murder of the "Black Pig" took place long before the Milesian colony took possession of Ireland, namely, in the reign of Nuadh of the Silver-hand, who flourished A.M. 2744. The whole narrative savours of some religious rite long since forgotten, since the Tuatha Dedanans were said to have possessed a monstrous breed of swine—perhaps the Avatar of the Hindus—and it is because it had once been some sort of a religious rite that it is suspected to have been so long retained, in the traditions of the people.

The death of Cian, son of Cainte, is thus related in the above-named manuscript piece—literal translation :

“With respect to Cian ; he proceeded forward until he came to Magh Muirtheimne (now the county of Louth), and was walking on the plain. He was not long there until he saw three men well armed and appointed coming on his path against him. They were the three sons of Tuireann Begrinn, namely, Uair, Iuchar, and Iuchorba. They and he were enemies ; and it was certain that wherever they met, the most powerful party only should escape.

“Cian said (to himself), ‘were my brothers here we would make a gallant struggle.’ And seeing a sluggish herd of swine hard by, he struck himself into the shape of one of the swine, and commenced to root the ground as the others did.”

“Thereupon, Uair said to his brothers :—‘Have ye seen that man that was walking on the lea towards ye ?’ ‘We saw him,’ replied they, ‘Have ye noticed where he betook himself ?’ ‘we have not,’ replied they. ‘You are very careless about the matter, since you will not keep a good look out in time of war ; but I know where he betook himself—he struck himself with his golden wand into the shape of a pig in yonder herd—he is not a friend of ours.’ ‘This is an unpropitious affair for us,’ said the brothers. ‘The swine belong to some one of the Tuatha Dedanan race, and let us kill them all, and then the *droidheacht* (druidical) pig shall be discovered.’ ‘Ye have performed your studies very inefficiently, indeed, since ye are unable to distinguish the druidical animal from the natural one.’ And when Uair said this, he

struck both his brothers with his dark druidical wand, and metamorphosed them into two gracile, nimble, sweet-voiced hounds, and they (commenced) to bark and pursue the chase. In a little time the druidical pig separated from the herd, and fled along. It discerned before it a dense wood (supposed to be the wood that once covered the site of the red bog of Coirteal, county Louth,) and shaped its course through it. The pig no sooner entered the brushwood than Uair made a cast of his javelin at the animal, and pierced his middle with the dart. The pig gave utterance to a shriek; and said:—‘You have acted very unjustly in piercing me, since you know me’ ‘I perceive you are endowed with human speech,’ said Uair. ‘I am of the Tuatha Dedanan race,’ said the pig ‘I am Cian, son of Cainte; and I request that ye will be kindly pleased to allow me a favour.’ ‘We will,’ replied Iuchar and Iuchorba, ‘and we feel very sorry for all that has happened: therefore we will not hurt you more.’ ‘I swear by the ærial gods,’ exclaimed Uair, ‘that if life came seven times into your body, I would deprive you of it.’ ‘Grant me a request,’ begged Cian, ‘before you put me to death.’ ‘I will,’ responded Uair. ‘Well then, allow me to assume my natural shape,’ said he. ‘I will,’ said Uair, ‘because it is a much easier task to kill a man than a pig.’ Cian assumed, thereupon, his natural shape, and said:—‘Extend good mercy to me.’ ‘I will not,’ answered Uair. ‘I then have deceived you, because, if you killed me, while in the shape of a pig, there would be due only the *eric* (ransome money,) for the killing of a pig for me; but since you are about to kill me in my natural shape, there never was killed an

individual whose *eric* shall exceed that due for me : and the warlike weapons with which I shall be slain, shall bring the report of my death to my son,' said Cian. 'You shall not be slain by warlike weapons, but by the hard stones of the plain,' said they. And they, thereupon, began to pelt him intensely and impetuously with stones, until they reduced the brave hero to a shapeless mass. They then buried him a cubit under the earth ; but the earth did not receive him on account of the treachery that had been used towards him. 'Let us inter him again,' said Uair; and they did inter him again, and the earth then received him. The sons of Tuireann thereupon, marched after Lughaidh to the field of battle."

Now here are the denunciations uttered by a pagan against his murderers so far back as the reign of Nuadh of the Silver-hand, and only a few days before the battle of Moytuir in which the Fomorians were defeated. This is certainly strange, but, nevertheless, true. Two factions there were, namely, the Firbolgs, who were the conquered race, and the Tuatha Dedanans, who were the conquerors; one of the subsequently unconquered race denounced vengeance upon his murderers, and, strange to relate, this same threat of vengeance has been carried down traditionally to our own times, and made the basis of a certain "balderdash prophecy," as Hammer would say, very vulgarly attributed to St. Columbkille. It is also deserving of remark that, for the vengeance denounced upon the conquered Firbolgs, the same tenor of opinion has been handed down to us, and the Saxons, in like manner, have been represented as a people who will make a bloody massacre of the Irish in the "Valley of the Black Pig!"

Though this fact is one of the strongest proofs that can be adduced in support of the correctness of our popular traditions, yet at the same time, as the danger of receiving such without due examination.

This delusion about the massacre to be perpetrated in the "Valley of the Black Pig," laughable as it is, caused the breaking up of many a happy home in Ulster—the generally supposed doomed valley—in times not very far gone by. It was the opinion of the people of Ulster—grounded on this pagan tradition—that some parts of Connacht and above the Boyne were safe from the range of this imaginary midnight massacre.

"Ír fearr peice míne or cionn boinne,
 'Ná buiréal óir a η-Dún Dealgain."

A peck of meal is more valuable above the Boyne,
 Than a bushel of gold in Dundalgain (Dundalk).

is one of the quotations our northern prophecy-mongers give in elucidation of the terrible struggle and general massacre of the Catholic population of Ulster by the Protestant party in the "Valley of the Black Pig." This erroneous and wicked prophecy has done much harm; as remarked above, for, whenever any little commotion darkened the political horizon, families not unfrequently, in order to avoid the carnage, fled the country, or province, a circumstance which has caused the ruin of many who might have been comfortable and highly respectable members of society, had they remained at home. This delusion put upon the people was not less injurious than the stern decree "to hell or Connacht" had been, in its day of wicked career.

Speaking of these sources of corruption, we can, by no means, neglect to notice the traditions of the people, no doubt, gleamed from prophecies now lost, or unknown; these shall meet due consideration in this work.

Having endeavoured to show the reader the three principal sources whence corruption crept into the prophecies of our Irish saints, it remains due to say a few words about those Korans, or compound of superstition, paganism, and demonism, found in the hands of the people, under the specious name of the Prophecies of Sts. Columbkille, Bearcan, &c., in order to caution them further against receiving such as genuine ones.

It is really painful to contemplate the effects of the many and injurious deceptions put upon the people by such forgeries as the MS. and printed English copies of the prophecies attributed to our sainted seers. There has been a sort of translation made of one of St. Columbkille's prophetic poems by the Rev. Mr. Taaffe, and printed in his life of that saint; there have been attempts also made to translate the prophecies of Coireall, son of Cronan, Ultan, and those of one or two other saints, but it has proved a failure, as the versions are very incorrect, from some cause or other. But the great compound of falsehood is embodied in a book of considerable size, purporting to be the genuine version of the Prophecies of St. Columbkille, which has been printed in Bow-street, Manchester, about 20 years ago. This pretended prophecy is an amalgamation of some few sentences found in the prophetic writings of the saint, a portion of the predictions attributed to Nixon, a considerable portion of localized pythonicism, and a suitable leaven of pagan

traditionary lore. This book was pompously announced as the Prophecies of St. Columbkille—was eagerly bought, and no estimation can be formed of the amount of injury its perusal may have done to the people into whose hands it found its way. The original of this pseudo-prophecy, an old MS. copy of which has been once in our hands, purported to have been written, more probably compiled, by one Stephen Carpenter of Moynalty, county of Meath. But when this personage lived, and whether he pretended to have been a prophet himself, or a simple prophecy-monger, we are unable to ascertain at present. One thing, however, is certain, that he executed his task with a surprising cunning and tact, rarely to be found possessed by an ordinary country peasant. Those spurious prophecies have been, and are now a being published in different editions, varying in price from one halfpenny to a shilling!

The great object in publishing the present volume is to show the Irish people the absurdity of those pernicious tracts generally received as genuine prophecy; and, as the originals are given, to prove the correctness of the translation. The notes shall be few as possible, as the main object is to make it as cheap as can be for the millions, for whose use it is principally designed.

In fine, it may be as well to inform the public, that the original Irish accompanying the translation has been copied from old vellum manuscripts, and that no pains or expense has been spared to procure copies wherever they were known to have been extant. To this may be added the care and trouble taken to collate the transcripts made with an old paper copy of most of those

prophecies which belonged to a student, named O'Hagan, of St. Patrick's College, Maynooth, who, at his decease, some years ago, bequeathed it to the Library of that Institution, where it now lies, and can be inspected by the curious. Hence, it is hoped that the antiquity of the language will be found a sufficient proof of their originality, and the purity of the metre, of their perfect correctness.

In conclusion, it is only necessary to observe that the sole wish of the Editor is to make those old documents as useful as possible, in order to dispel the popular delusion respecting false prophecies, and to rescue so valuable a portion of Irish history from oblivion. This being obtained, I shall feel a consolation in having done so much of the duty I consider I owe to Ireland.

N. O'KEARNEY,

Dublin, November, 1855.

Columba, Saint
Prophecies.

TARNZAJRE CHOLUJW-CJLE,

acur é ac rcélaidecht do bhrendan.

Ticfad amrean, a bhreandoin¹,
bu h-olc leat beiré inb Eairiun;
beairt na mjc níjce zanna²,
bu fanna na mjc léizun.

beairt co cinte ic clochcib³,
beairt inb inrib ar lochib;
Noca (h)-dénat na déica,
beairt na bréza fór aca.

beairt ac rlad na téimonna,
beairt ac zoid na (z)-camolla;
beairt co (h)-olc nír an éizri,
beairt da (h)-éir rin zo (h)-anfan.

bu renchoide clanna níjce,
bu felchoide ril roizce;
beairt ac fonmoids fo chéile,
beairt ac lézadh 'r ac rziabadh.

¹ *O'Brendain*. This was St. Brendan whom St. Columbkille is represented as addressing; probably, the poem was a letter from St. Columbkille to his friend.

THE
PROPHECIES OF ST. COLUMBKILLE,

ADDRESSED TO ST. BRENDAN.

The time shall come, O Brendan,
When you would feel it painful to reside in Erin ;
The sons of kings shall be few in number,
And the *literati* shall be deprived of dignity.

[sions,
They (the people) will continue to reside in stone man-
They will inhabit the islets on the lakes ;
They will not perform charitable acts,
And truth shall not remain in them.

They will plunder the property of the church,
They will take preys of cattle furtively ;
They will treat men of learning disrespectfully,
Afterwards they themselves shall become powerless.

The sons of kings (great men) will become archæologists,
The descendants of sages shall become ignorant ;
They will be continually sneering at each other,
They will employ themselves at reading and writing.

* *Righte ganna.* The native princes shall be few in number
—they shall be reduced by the invaders.

* *Íc clochthibh.* *Cloch.* a stone, and *tibh,* for *teach,* a house,
stone buildings, or dwellings.

beait ac fonmóid¹ fo'n daon-dacht,
 Er fo'n umlacht imchuidbach;
 bu teanc acu na-foite,
 beait na doirche go rúbach.

Ticcrad amreap no dúbach,
 Ro cumant, bróndach, déanach;
 Ar nae deapam an (c)-rcozal,
 Ar beait no níste bréagach.

Ní beait éan cóir no cainzeall,
 Ind én dhonng de ríl ádaim;
 Act lan de cruaf na zainne,
 I r ríatt oile cun crádaid.

bíaitrac na fín ac ceracht,
 No beiad a mer ar crannab;
 No beiad a naic ar iarzach,
 No a naic féin tne calaimh.

beait na cleirche ac altroim²,
 h-o leatrom na (h)dnoch rcéltá;
 beait no cealla fa dhærri,
 Ac na ferub ran tréna.

¹ *Beait ac fonmóid, &c.* This stanza gives a true description of the ignorance and inhumanity of the task-masters of the Irish people.

² *Beait na cleirche ac altroim.*—The clergy will become fosterers. The Rev. Mr. Taffae translates this line:—"The clergy will become adulterers." The Rev. gentleman must indeed have a very scant knowledge of the Irish language if he has mistaken the word *altroim* (fostering) for *adhaltran*, or *adhal-*

They will scoff at acts of humanity,
 And at irreproachable humility;
 Men of learning shall become rare among them,
 And ignorant men shall prosper.

There shall come times of dark affliction,
 Of scarcity, of sorrow, and of wailing;
 In the latter ages of the world's existence,
 And monarchs will be addicted to falsehood.

Neither justice nor covenant will be observed,
 By any one people of the race of Adam;
 They will become hard-hearted and penurious,
 And will be devoid of piety.

Men will become murmurers,—
 The trees shall not bear the usual quantity of fruit;
 Fisheries shall become unproductive,
 And the earth shall not yield its usual abundance.

The clergy will become fosterers, [reach them];
 In consequence of the tidings of wretchedness, (that will
 Churches shall be held in bondage, (i.e. become private
 property),
 By the all-powerful men of the day.

trans (adultery); for the latter word is found in no copy either ancient or modern of this poem. It may have been done for another reason; Mr. Taaffe was not in communion with the Catholic Church when he made the translation, and may have a wish to cast a stigma upon the character of his brethren. If the latter be the case, no language can be found sufficiently strong to be used in the denunciation of so base and wicked an act.

Ticcra fuacht acur zorta,
Fuath acur olc, a'r deimne;
Seal cáich ind ní bu treimre,
Er tréccfat iarca aibne.

Beait airce acur críne¹,
Acur na daene daera;
A'r do zebad tre fearba,
Síne zarba a'r zaeta.

Beait na bneiteamoin camad,
Ac na nígtib trén-dana;
Líonfad bnéza na tuata,
Uch, bu truaza a n-dála.

Beait ollamhoín ic zeapan,
Aer bú deapoi a n-ínteann;
Bú no tuirrech na rinrear,
Ind ra n-aimriri timcheall.

Beatrat³ na peilze deapza,
O móri fearzaib na (b)-pecach;
Beat cozadh ir impearan,
Ac ceit lár cacha tellach.

¹ *Beait airce acus crine, &c.* The two first verses of this stanza give a correct picture of the state of distress the people have been frequently reduced to by their oppressors: the word *daera* (slavery, bondage), has evidently reference either to the slavery under which the poor groaned during times of starvation, or to their confinement in the workhouses during the late famine.

Inclement weather, and famine shall come,
Hatred, malignity, and despair;
The natural span of human life shall be abridged,
And fishes will forsake the rivers.

The people oppressed by want of food, shall pine to death,
Meanwhile they shall be bound in slavery;
And in consequence of their enmity to one another,
Dreadful storms and hurricanes shall afflict them.

Judges will administer injustice,
Under the sanction of powerful, outrageous kings;
The common people will adopt false principles,
Oh, how lamentable shall be their position!

Doctors of science shall have cause to murmur,
They will become niggardly in spirit;
The aged will mourn in deep sorrow,
On account of the woful times that shall prevail.

Cemeteries shall become all red (dug up),
In consequence of the wrath that will follow sinners;
Wars and contentions shall rage,
In the bosom of every family.

¹ *Beait na breitheamon cama.* This stanza appears to indicate the injustice dealt upon the Irish people through the partiality of judges and juries supported by state protection.

² *Beatsat, &c.* A true picture of the present condition and feelings of the people.

Beair na n-geachta,
 Beair gu h-olc air na h-aeirib;
 Bu bhròid lea na geocairch,
 Ina ceol eòr o raeirib.

Bairfear gu cinte aca¹,
 Ac coimle zachà dòmnach;
 An no mhed ac cuib peacadh,
 No b' tioradh an umla.

No chendochair eladhe;
 N' b' geanamail daene;
 No beair ind nach no fèile,
 Ac deirne acur gairne.

Bu leatglar na rìona,
 Beair an (c)-raene da bhrìeadh²;
 Bu lèra zachà èndrean,
 De m'ìreand, ir m'iorcar.

Can gnàd an rìr na chéile,
 Rae na (b)-fèilte na'n airmear;
 Gun ceir acur cun còrtact,
 O an (c)-ròirair gu'n (c)-rìrreair.

¹ *Bairfear gu cinte, &c.* The two first lines of this stanza evidently refer to the change of ceremonies adopted by the reformers in disusing candles.

² *Beit an t-saer da brìeadh.* This verse contains the pre-

Kings (great men) shall be steeped in poverty,
 They will become inhospitable to their guests,
 The voice of the parasite will be more agreeable to them
 Than the melody of the harp touched by the sages' finger.

Their candles shall be quenched,
 Without intermission each sabbath day; [tices,
 In consequence of the general prevalence of sinful prac-
 Humility shall produce no fruit.

The professors of science shall not be rewarded,
 Amiability shall not characterize the people;
 Prosperity and hospitality shall not exist, [place.
 But niggardliness and destitution will assume their

[verdure,
 The changes of seasons shall produce only half their
 The regular festivals of the church will not be observed;
 All classes of men shall be filled,
 With hatred and enmity towards each other.

[other,
 The people will not associate affectionately with each
 During the great festivals of the seasons;
 They will live devoid of justice and rectitude,
 Up from the youth of tender age to the aged.

diction of the discontinuance of the obligation to refrain from
 servile works on holy days by the reformed Church, and the
 subsequent retrenchment of several holy days by the Catholic
 Church, in consequence of the necessity imposed on the people
 of many districts to work on those days.

Beaitear na cleirce meallta¹,
 T'ne fairsacht na lichteach;
 Ní b'ia bríð i' na mionnab,
 B'iait zacha f'ine ciontach.

Toirceobair lea na h-ihirí,
 Ar na lichteib zana uirce;
 Ticefa iomair zalar ind,
 A palamha At Cuilte².

Beaite mic ríð can chomall,
 Bú chúmanz cacha múrach;
 I' na zarb ríonab zabad,
 Beaite na damha co dúbach.

Beaite na (h)-ógmha can deairzad,
 Ar bú ferzach na liata;
 Bú ceairc rēn na loilzeach,
 Bú fionzalach na t'riacha.

Ní b'ia menmha i' n-ózuib;
 B'iait ac fōzra ar liachab;
 Ní beairbh bun ar na nōrab,
 Ar b'iaib pōrad can f'iazain.³

¹ *Beaitsat na cleirce meallta, &c.* Evidently alludes to the various versions of the Scriptures introduced by the reformers and their followers, if not to the abuse of private interpretation of the sacred volume. *Mionn* here means the head, or other holy relic of a saint, and also an oath; because people used to swear by the head or other relic of a saint. The verse may also be read.—*Oaths shall not be considered binding on conscience.*

The clergy shall be led into error,
 By the misinterpretation of their reading;
 The relics of the saints will be considered powerless,
 Every race of mankind will become wicked !

They will construct islands,
 Upon the pools of clear water (lakes) ;
 Numberless diseases shall then prevail,
 When Ath-na-cuilte shall be drained.

Sons of kings will not have sureties of kine,
 Fortifications will be built narrow ;
 During those times of dreadful danger,
 Persons born to inheritances shall be sorrowful.

Young women will become unblushing,
 And aged people will be of irascible temper ;
 The kine will seldom be productive, as of old ,
 Lords will become murderers.

Young people will decline in vigour,
 They will despise those who shall have hoary hair ;
 There shall be no standard by which morals may be regulated,
 And marriages will be solemnized without witnesses.

² *Ath-na-cuilte*. In one copy *Ath-na-helite*. Most commentators suppose this place to be the present Annahilt, near Hillsborough, county of Down, contiguous to which is now a bog, probably the state of drainage to which reference is made in the text. *Fuicirí ána an cuile* in another copy.

³ *As biadh posadh can fiaghain*. And marriages shall be solemnized without witnesses. *Fiaghain*, in the text, seems to mean testimony, &c. though in many parts of Ireland it signi-

Bu corrr deairi ind domhain,
 Do réir ind lebair díri ch;
 Bú h-ainéirech na cléirice!,
 Im na féileidib fíri.

Wéir cáich inneorad,
 h-o imeochar a féile;
 Adbair fa (b)-faghac onoir,
 Deairc ic fonnoid fa chéile.

Ir meiri Columcille,
 An fad ir zrinne labhair;
 Ro chéidm ind mo lebrán,
 Zrinnd deirbadh zacha eolair.

Tuicfict luchta an chúraich,
 Im uimneacht a (n)-éireach;
 Liónfid raict zacha craerach,
 Bu díomrach zacha rátach.

Iccin ingén 'ra máair,
 Deaid fearz znat acur zéine;
 Deaid an chomhurrain felltach;
 Fuair fallra na na chéile.

fies issue, posterity, &c. Ex. "*E fein agus a fhiadhain 'na dhiaigh*" (he himself and his posterity after him). If we adopt the latter meaning, the reading then is:—" *And marriages shall not be blessed with an issue.*"

Troublous shall be the latter ages of the world,
 According to the Book of Truth :—
 The clergy shall become ignorant,
 Concerning the real festivals of the church.

[out,

The dispositions of the generality of men I will point
 From the time they shall abandon hospitable habits—
 With the view of winning honour for themselves,
 They will hold each other as objects for ridicule.

I am Columbkille,
 A prophet that speaks with perspicuity ;
 I can discern in my little book,
 The clear explanation of all knowledge.

The possessors of abundance shall fall,
 Through the multiplicity of their falsehoods ;
 Covetousness shall take possession of every glutton,
 And when satiated their arrogance will know no bounds.

Between the mother and daughter,
 Anger and bitter sarcasms shall continually exist ;
 Neighbours will become treacherous,
 Cold, and false-hearted towards each other.

¹ *Bu h-ainfisech na cleirce, &c.* Vide note, p. 24.

² *Beaid an chomursain, &c.* A true picture of the present state of social intercourse.

Բու հ-երաճաչ ու հ-ուարլե,
 Բա ինձ ա (ն)-ծագա չոյն ;
 Եր ունիտ չոյլ հ-ի (ն)բարձաչ ;—
 Ես ինձ ունիտ ա ի իւրաքանչէր .

Ես ինձ ունի (ն)-ճաճաչ,
 Եր ինձ ինձ ինձ ու ինձ ինձ ;
 Ես ինձ ինձ ունի ինձ,
 Ես ինձ ինձ ունի (ն)-ճաճաչ .

Աս ինձ ինձ ու (ն)-ճաճաչ,
 Եր ու ինձ ինձ ա ինձ ;
 Ես ինձ ինձ ունի ինձ,
 Ես ինձ ինձ ու (ն)-ճաճաչ .
 Ես ինձ, ինձ .

The gentry will become grudgeful,
With respect to their trifling donations ;
And blood relations will become cool towards each other,
Church livings shall become lay property.

All classes of people will be addicted to robbery,
Lords will become cold blooded murderers ;
Ill-will and exclusive dealings,
Shall subsist between father and son.

Such is the description of the people,
Who shall live in the ages to come ;
More unjust and iniquitous shall be
Every succeeding race of men !

The time shall come, &c.

COLUJW-CILLE CECJNJT.

Éirdre a bhoithin¹ zō buan,
 Zúe mo cloice iṅb h-Ĵ arḃuar;
 Co (h)-iṅbriṅ doice ian rodhain,
 Ad cice fṛia beirne domain.

Wōr torcradh, craidhteair iṅb ceair,
 Wōr d'uile, mōr duadh, mōr d'arḃeacht,
 Jṛ uamhan leamra leath Coiṅd,
 Or dṛonzoib domain dṛeachdoirḃ.

Ží adairtac dṛle dṛeam,
 A (m)-beirch fāzan (b)-foircean;
 Sazairc uairbeach, jṛ nī rōn
 Fach daerri, jṛ beacht birbrōn.

Jc taird jṛ fānuib uile.
 Wair jṛ dēon la Wac Wuirne;
 * * * * * cicecradh iṅb t-eachd,
 Ta ar maiṛeadh, dṛirzhe dṛeachd.

¹ *Eisdse a Bhoithin.* This St. Boithin was a cotemporary of St. Columkille; it was he that founded *Mainistear Boithin*, now Monasterboice, in the county of Louth. A raving igno-

SAINT COLUMBKILLE CECINIT.

Hearken, thou, Boithin with attention,
 To the chime of my bell in chilling Hy !
 Until I relate after having finished my psalmody,
 Things that shall come to pass in the latter ages of the
 world

Great carnage shall be made, justice shall be outraged,
 Multitudinous evils, great suffering shall prevail, and
 many unjust laws will be administered,
 Leath Cuind is causing great apprehension to me,
 Above all other people upon the fair surface of the earth.

Though they shall be a pious noble race,
 They shall be reduced to a state of distress in latter times,
 A haughty clergy, and powerful kings,
 Will cause their complete thralldom, and lasting sorrow.

Every act that shall cause their dispersion is decreed,
 According to the will of the Son of the Blessed Virgin

Mary,

***** a great event shall happen, [motive.
 I fail not to notice it :—rectitude shall be its specious ♪

rant antiquary asserts that St. Boithin was no less a personage
 than the river Boyne! and therefore imaginary ; but there is a
 wide difference between the names *Boithin* and *Boinn*.

Muna rabhainn monar glé,
 No ticfadh éadach búr truaíge;
 Tadb amac Áilbe aithneach,
 Mairim ic cath na Lathneach.

Bu mac díge¹, bú ní nóe,
 bu uaral, bu and ercop;
 Dia mairt marbtear Corbmac caem,
 Mairt a iocht, eadnach a aebh.

Diarbdaen a nund acur anall,
 Eiblidh ind ní nor marbann;
 Ticfadh in déir rin an meand,
 A Míche co n-iomac teand.

Re nésmeaf a bind cu lí,
 Ir biait longur ar Loch Ribh;
 Ind longar rin Loch Ribh²,
 Mairt da n-iomra gall geinteidh.

Do fúta ab Árdmaca³,
 Do forlamar andflata;
 Deic (m)-bliadha fiteicte in rin,
 Bfad flatur in adalcraih.

¹ *Bu mac oige, &c.* This stanza relates to Cormac Mac Cuil-lenan Archbishop of Cashel and king of Munster.

² *Is biait longus ar Loch Ribh, &c.* This stanza evidently alludes to the fleet of the Norsemen that landed in Connacht.

But if ye be not active pure,
 A more sorrowful event cannot possibly happen ;
 Outside (despite,) of Alba the mediatrix,
 There shall be a defeat in the battle of the Lagenians.

There shall be a son of youth, a successful king,
 He will be a noble personage, and an Archbishop,
 On a Tuesday Cormac the gentle shall be slain,
 Justice will be his object, and sincerity his pursuit.

Notwithstanding all circumstances it shall be on Thursday
 The vital spark shall depart from the king's body :—
 After that an illustrious person will come
 From Meath, with a strong body of forces.

His power shall extend from shore to shore :
 A fleet will arrive in Loch Ribh,
 That fleet of Loch Ribh,
 Shall prove advantageous to the stranger race.

The abbacy of Armagh shall be subject to them,
 Their career shall be similar to that of sovereign princes,
 Thirty years after that shall last,
 The sovereignty of the Adulterer.

* *Ba futha ab Ardmacha.* This stanza gives the desecration of Christian Churches by the Danes who placed lay abbots in them, and the career of the wicked Turgesius their king.

D'áile cōige caich go ngrain,
 Con eibhl í (3)-Cluain Chianain;
 Iar rin zebaid ind Cairneach¹,
 Ríge n'Eairenn n' h-ainneach.

Cúic bliadna déc, monar glé,
 Do'n Cairneach ind ard ríge,
 Da (n)-déarnad oram in Cairneach,
 Ind raer, ruarc, pléactach, raízeach.

Ro imzeabad ind zleo zarb,
 Ro n' í (3)-Cluain-da-tarb;
 Cluain-da-tarb ina n-dentar,
 Ind zleó anzarb dearrz, dírzar.

Deairt fín iom í (b)-fúilb de,
 Ar úir duine ríztíde,
 De éir rin tigrad an Mael,
 Ind deirzeirt Lázseir bí aeb.

Deairt bnetain fá chāin dō²
 Ir fíor, ear n' h'iomarzo;
 Bu h'e ind Mael na n-arm noch.
 Buirfeair ind cat ir Slab Cnoc.

¹ *Cairneach* means a sacrificing priest, but is put here for a hero who made a great slaughter on his enemies; no doubt, Maelseachlain, king of Meath, is meant, since he succeeded the adulterer Turgesius. The subsequent stanzas show that

All will adhere to him to their disgrace,
 Until he shall depart this life at Cloyne of Kiaran ;
 After that the Cairneach will assume the sovereignty,
 Of Eire, without interruption.

Fifteen years in vigour and purity,
 Shall the CAIRNEACH reign as supreme King ;
 Should the CAIRNEACH be counselled by me,
 He, the liberal, the hilarious, the pious, and the hopeful,

He would avoid joining in the terrific struggle,
 In which he will engage on Clontarf ;
 Clontarf, the field whereon shall be fought,
 The very terrific, ~~very~~, tumultuous battle. 7

[laid prostrate in gore,
 In consequence of which multitudes of men shall be 5
 Upon the field possessed by the wily man ;
 The Mael will afterwards appear,
 He shall spring from a tribe in South Leinster.

Britain shall be tributary to him,—
 A matter of fact that cannot be controverted,—
 That same Mael of the unsheathed swords,
 Will break the battle of Sliabh Grot.

Brian Boroimhe, who succeeded Maelseachlain, is also called
 a Cairneach.

* This stanza is not easily understood, unless we adopt the
 tradition often heard, that an Anglican king solicited aid from
 Brian, soon after he assumed the supreme government of Ire-
 land, as genuine history.

Iud Mael zon monar, zan zéir,
 Cuirfear ní Múman tar éir;
 I r' an Cairneach zo dana,
 Buirfear cat Tlhuve Madhma.¹

Claidfear na zollaid 'ra dún,
 I r' b'airfear forra iud t'iompúð;
 Tí an Mael rin mac an Duinn²,
 bú (h)'olc la leat clhara Chuinn.

bú maic beic tall ina éighe,
 bú zarb é ra coimhizibh;
 Da n-dearhad oim mac an Duinn.
 Nocha ríplenfadh leat Cuinn³.

Do faeic la leat Cuinn na (z)-cat,
 Zar inn (b)-fealltach, (b)-fionngallach⁴;
 Tí ní fionngallac bu déin,
 (b)-fozar no in eibircéin.

¹ The battle of Glen Madhma was fought by Brian Boroime against the Danes and their allies.

² *Gi an Mael sin mac an Duinn.* Mael, in Irish, signifies a tonsured person, dedicated to the tutelage of a certain saint, or baptized under his or her special protection, as for instance, Mael-patruicc, servant or protegee of St. Patrick, Mael-Columb, the servant or protegee of St. Columbkille, Mael-Brighite, the servant of St. Bridget, &c. these cognomens became family names in after times, as Mul-patrick, or Fitzpatrick, Mael-

That Mael, without either struggle or prohibition,
 Shall repel the king of Munster ;
 That king shall be the valiant CAIRNEACH,
 Who will break the battle of Glen Madhma.

He will immure the foreigners in their fortresses,
 And will operate a change to their disadvantage ;
 Yet that same Mael, the son of DONN,
 Shall prove injurious to Leith Cuinn, the seat of literature.

He will be hospitable and kind towards his friends,
 But unfriendly towards strangers ;
 If this son of Donn would be advised by me,
 He would not persecute Leath Cuinn.

Leath Cuinn renowned for warlike feats shall suffer,
 Through the machinations of the treacherous murderer ;
 Though this sanguinary man will clearly discern
 The consequences both near and afar.

Columb, or Malcolm, Mael-Bride, or Mac Mael Brighide, Mac Bride, &c. Donn signifies brown-haired. We are not aware whether Cineide, father of Brian, was or was not brown-haired ; however, *donn* means also a valorous man ; possibly this is the true meaning of the text.

² *Leith Cuinn*, Conn's half, the northern part of Ireland.
Leith Mogha, the southern portion, or Mogha's half.

⁴ *Fealltach fionngallach*, treacherous murderer. This epithet is not applied to Brian Boroime, but to his brother-in-law, Murchadh, king of Leinster, who richly deserved it.

Taet in riuallach mad gle,
 Lar in riuallach v'oisle
 Jar rin zabad ind Fionn baid,¹
 Teicc a Winda, mór an plaz.

Jar n-zhad, jar rinleod co ceand,
 A riže ba trian Éineand;
 Ind Fionn fearzac a Craiz Leith,
 A aighe nī ba tim creith.

Nī (b)-fazad bēd, mór an modh,
 Acc a ecc ic Cinn Corodh;
 Jar rois zebad mac inn Doill²,
 Andriže Wiothe, mac Floinn.

Secht m-bliadna co méid (n)-zura,
 Do e fod a flatura;
 Cairioir mic, ind Doill co (m)-buad,
 Az críoch zall an ririn fuar.

Ci cruad a n'aírm tuat ir tear,
 Waelzarb bñrřar a (z)-cairdear;
 Jar rin nor zeib in Waelzarb,
 Éiri cona iomatt arim.

¹ *Fionn ban*, Fionn the fair-haired. It is hard to guess who is meant by this Fionn, except Donogh son of Brian. He is said to come from Carricklea in Munster.

² This poem contains a prophecy, as may be seen, of the

This murderer, though a man of clear judgment,
 Shall be slain by the hand of another murderer ;
 After that time the Fionn Bân will appear ;
 He will come from Munster—a great pest.—

After hard struggles, and protracted warfare,
 He will assume the sovereignty of two thirds of Ireland ;
 This furious Fionn from Carrick Leith,
 Shall possess a spirit neither hesitant nor timid.

This person shall not meet a violent death—a great
 But shall die at Cinn-coradh ; [matter—
 After him, the son of Dall will assume
 The sovereignty of Meath—the son of Flann.—

Seven years in full power,
 Shall the span of his sovereignty extend ;
 The son of Dall will be fortunate to meet friendship,
 In the country of the strangers who afford only an
 [unfriendly reception.

Though their arms shall be powerful in the north and
 Maelgarbh will break down their confederacy ; [south,
 Maelgarbh shall then obtain possession of Ireland,
 Through the strength of his army.

most remarkable kings who should hold principal sway in Ireland, but it is to be regretted we cannot enter on the history of the reign of those princes, in consequence of the cheapness of this edition, which we purpose for the use of the millions.

Յօ Լոյն ա շէյլե Յօն Յալծ,
 Ելոյ ալե 'նա բիշեալոյ ;
 Եւ հ'է լոյն Պաւլարն մալրեալ,
 Լոյն Պաւլարն բաւար մ'օլեալ.

Տաւրեմի մ'օլեալ ալոյ շլոյ շլե,
 Աստ ալրջիծ մօ Ծոյոյն¹ ;
 Պօ Ծոյոյն ! մօ Ծոյոյն յան !
 Պ'աւստ, աստ մ'ալրեալ յան !

Եր մալոյն, ա Ծոյ տօլա տար²,
 Ծօ (ե)-բոյլ լոյն ծան ա մլլած !
 Ոյ բլալծի * * *
 * * * * *

Ար ո'ալրջեան մօ Ծոյոյն ծլ,
 Աստ ար բաօլած մ'օլլոյն ;
 Ոյ շեբարն Ծալլեալ Ելոյն³,
 Ար բոյն Ծօ բար բարոյնե բոյն.

Տօ լոյն ոյ շլաւար շոյն բար,
 Ա Ծօ-ման, բոյն լոյն բար ;
 Պալեար լար բոյն շօյն բար ծան
 Ար բար Ծօ Ծօյն.

¹ *Mo Dhoire!* St. Columbkille, though in the island of Hy when he wrote this, could not forget his favorite Derry; and, foreseeing the expulsion of its students and final despoilment, could not avoid exclaiming in the bitterness of his soul, "Oh my Derry! my beloved Derry, &c.

² *Is mairg, &c.* The saint denounces heavenly vengeance upon the despoiler of his beloved Derry. Here the MS. was illegible,

During the life of his partner, he shall hold
 Ireland without interruption in peace;
 This same Maelgarbh the handsome shall be
 The Maelgarbh who will disperse my pupils.

He will take the opportunity of a favourable time to
 And will depredate my Derry; [disperse my pupils,
 Oh, my Derry! my beloved little Derry!
 My place of abode, and the solace of my existence!

[unsearchable,

Wo betide the man, O God, thou whose ways are
 Who is destined to despoil my Derry!

There shall not be * * * * *
 * * * * *

After the despoilment of my beloved Derry,
 And the dispersion of my pupils;
 A Dalcassion shall not obtain possession of Ireland,
 Ever again—a long period of time.

The king who will cause a lasting change,
 Shall be from Desmond—the prediction is correct—
 Goodness for ever after that time;
 And the sovereignty shall fall to the lot of Hugh Beanan.

and the omission is not supplied in any other that has as yet
 come to hand.

² *Ni gebfaid Dalccais, &c.* A Dalcassian shall never from
 the date of the destruction of the monastery of Derry obtain
 the sovereignty of Ireland, because they have proved bad and
 degenerate monarchs, since the time of Brian. It should be
 observed before that *Maelgarbh* literally means *Rough Mael*,
 so called, probably, because those monarchs thus designated
 were bad and cruel men.

An Waelgarb zu n'iomat rluaz,
 Surrar Tin Eozan arnnuadh;
 Bu marb da galan na linn,
 Cach dechmad duine 'n'Érinn!

Sebad galan ion Waelgarb;—
 Bu galan uatmar atgarb;—
 Bu marb o'n galan in flath,
 An lan Lunnneich an leatgla.

Fear an-anza tice a tuairh,
 Ind beoda corzanach n'arncruaidh;
 Thebad, zin zur dóch le neach,
 Cruacha, Emhan, ir Oileach¹.

Tice in Donn² rech Loch Leipeann³,
 'Se zebfar nize Éiréann;
 Co marbad Laizean 1 (3)-cach,
 Il learza Dúna Saileach⁴.

¹ *Cruacha, Emhan, is Aileach.* Cruacha, written in English Cruachan, was the residence of the celebrated Meidhbh queen of Connacht; it was the residence of the kings of that province for many centuries. The word is often used to denote the whole province. Emhan, situated near the present town of Armagh, was the royal residence of the Ultonian kings. Aileach was the royal residence of a branch of the family of O'Neill. Hugh O'Neill, the great Earl of Tyrone, is still believed to remain enchanted in the rock of Aileach, whence he

This Maelgarbh, with a powerful body of forces,
Will depredate Tir-Eoghan renowned for arms;
Every tenth individual in Ireland
Shall die of plague during his reign !

This same Maelgarbh shall be seized on by the disease,
It shall be a terrific severe epidemic;
The prince shall die of that sickness
In the centre of Limerick of the fair plains.

A man devoid of fear shall come from the north, [arms ;
He will be vigorous ; valiant and renowned for feats of
He will obtain possession, though difficult to accomplish it,
Of Cruachan, Emania, and Oileach.

The DONN will come from beyond Loch Leipheann,
It is he who shall obtain the sovereignty of Ireland ;
Until he shall fall in a battle in Leinster,
On the eminence of Dun Saileach.

with his troops, who are also supposed to be enchanted there,
will rush upon the forces of the English, in their last struggle
against the Irish people. A similar notion prevails respecting
Gerald the fairy, Earl of Desmond.

² *Donn*. The name Donn is applied to a brave man, while
that of Maelgarbh distinguishes a treacherous and cruel ruler.

³ *Loch Leipheann* or *Leiphinn*. Loch Leane, situated about
a mile from Fore, in the north-east of the county of Westmeath.

⁴ *Dun Saileach*, properly Drum Saileach, an old name for
Armagh.

An beunra¹ n^o t^olaib r^oneach
 An la d^oigeolar m^ooileadh ;
 An r^ozaelad m^ooileadh r^oziam z^olic,
 Cúic bliadna decc re r^oitchir.

Ir re d^oiozlar m^ooilead an,
 An folc leabar a r^oanac ;
 Ino t-^oled z^onoideacht donzair^o mod,
 Ino corbat r^oleamu^oin z^oun z^oiod.

In z^onuad clarrach, c^oian no ch^olor,
 An buanad-r^oa a b^oer^onar ;
 Ino r^oear a^oclain de r^oil Cu^oinn,
 Ino natmar o^our na (n)-^oz^ouill.

Ir r^oe r^oin in t-^oled ean^ozach,
 Oa (n)-z^oeillret cu^oin na Team^orach ;
 Ir r^oe r^ouibear manar z^ou^oinn,
 O^oil zoch cu^oizead in^o ^oE^ou^oinn.

S^ozaelf^oitear ca^ota^oir Con^oroi¹,
 bu r^oior, e^or n^oi h^oiomar^ozoi ;
 Olc la r^olvaz M^ou^oian na mazh,
 Lu^omn^oic acur Cen^o Cor^oadh².

¹ *Cathair Chonroi.* The city or residence of Conroi son of Daire (see his story in Keating). Its remains consist of a circle of large stones heaped up without mortar ; it is situated on

Multitudes of men in dense ranks will there attend,
 On the day that my pupils shall be avenged ; [pupils,
 From the time of the dispersion of my admirably intelligent
 To that day shall number six score and fifteen years.

He who will there avenge the wrongs inflicted on my pupils,
 Shall be he of the glossy ringletting locks from Fanat,
 Hugh the magnanimous, the brown-haired, the irresistible,
 The smooth-going chariot without blemish.

[of—

He of the ruddy countenance it is long until he is heard
 The Defender, who will break down his enemy ;
 The expert man of the race of Conn ;
 The successful hero, and the subduer of the Galls.

This will be Hugh the undaunted,
 To whom the pillars of Tara shall submit ;
 He shall be remarkable for energy and wisdom,
 He, the corner-stone (support) of every province in Ireland.

[ruined ;—

CATHAIR CONROI (the city of Conroi) shall be
 It is a fact devoid of deception— [plains,
 What a misfortune this to the hosts of Munster of the
 As well as to those of Limerick and Ceann-coradh !

the summit of a mountain in the barony of Corkaguiny, county
 of Kerry.

² *Cenn Coradh*. Kinkora, the residence of Brian Boroime,
 near Killaloe in the county of Clare.

Sachc (m)-bhladhna fiteher co fion,
 Coigead Aedha¹ adbaíl zhiom;
 Do roir niazaíl tuat a' r' dear,
 Caé cach bhladhain a bhirrfear.

Bhladhain ar fiteher zo n-zlé,
 Deaid Aed ina andriže;
 Iccin eulaó acur fan,
 Éiri aice 'n a rircan.

Ir eól dam aghaid Aeda,
 In zhuír na (z)-corra (z)-caemha;
 Meazga do pala mo céill,
 Mata mearda, a boicénn.

Sluaž ciccfer la (h)-Aed a tuait.
 Ríž clann Conoill, cloideam cruaid;
 An cenn cana cu h-Áir-cliaich,
 Co (h)-ógbhean Gall² na (n)-geal rziat.

Deapad forra nall a roir,
 Rí na mara mac Iocfhoir;
 Co feapad zleo duaibreach an
 Ar rin cu Loch Tír-da-ban³.

¹ *Aedh*. Hugh. Probably Hugh O'Neill the great Earl of Ulster, who waged a successful war against Elizabeth, the vi-rago of England.

² *Oigbean Gall*. This young lady of the Galls is unques-

Seven and twenty years, without error, [continue ;
 Shall the campaigns of Hugh of the wondrous exploits
 According to arrangements made in the north and south,
 He will break a battle every year.

One and twenty years with éclat,
 Hugh shall reign as supreme king ;
 Hill and dale shall be subject to his sway,
 And Ireland shall enjoy peace under his government.

The countenance of Hugh is familiar to me,
 A face overshadowed with tressing locks of soft hair :
 My intellect is confused, O Boithin,
 If I thus sufficiently describe him.

Hugh will lead a body of troops from the north,
 He, the king of Clann Connell of the well-tempered
 They will march to Dublin to force tribute, [swords ;
 From a young lady of the Galls of bright shields.

Against them shall come from the east,
 The king of the sea, the son of Godfrey ;
 He will pour a dreadful havoc upon them
 From that place to the lake of Tir-da-bhan.

tionably queen Elizabeth, since we find by the text that Clann
 Conaill, or the great northern septs, were led against her by
 Aedh, or Hugh.

* *Loch Tir-da-ban*, probably Smerwick in Kerry is meant.

In cat' reo 'na (d)-tuircib' Aed,
 Eo deirim niotrea zi raeb;
 An tann ticec na Toill amach,
 Bertaib neomba atbadach.

Jr teinn leamra cu bnae bnae,
 Bjo a fion ad clorað each;
 Co ternað an (t)-Aed amhar,
 * * * * *

Deic (m)-bladna ficeet iar (n)-Aed,
 Bje co rubach jr co raer;
 Tjr ind bnoza, cian no clor,
 In tan nor zebad Clab Glar.³

Jnd Clab Glar rin fac nella,
 Mar tairngara⁴ tar ceadla;
 Cjo mar ta in lach vj maet,
 Nor marb an fear lae leacchaech.

Sect nj daicle Clab Glar coir,
 Sabur nnoir Eairnemoir:
 Secht (m)-bladna ficeet co fion,
 Eitcir and nearc each aindri.

¹ *In cath, &c. Tuiteann, shall fall—be defeated.*

² The vellum MS. was illegible here.

³ *Cliabh Glas.* Grey chest; a name evidently given to the English invaders or their captain, probably on account of the colour of the suits of mail they wore,—*Glas*, green or grey—or because they came from the country of the Picts. Though it would seem to have reference to the Norsemen, whose sway over Ireland lasted about the period which is assigned to it, 189

Throughout that battle, in which Hugh shall fall,
 I assure you, though the information is sorrowful,
 That when the Galls shall break forth,
 Inevitable destruction shall stalk before them.

It is a cause of incessant pain to me —
 And let all who hear it be convinced of its truth—
 That Hugh the extraordinary shall fall,

* * * * *

Thirty years after the reign of Hugh,
 In the enjoyment of plenty and freedom,
 Shall the country of hospitable houses remain—long
 till it is heard about—
 Until Cliabh Glas shall come into possession of it.

This Cliabh Glas will cause severe trials,
 As he will be the cause of great disunion ;
 Be that as it will, the warrior will not be pusilanimous,
 He who will kill the hoary man deprived of one eye.

Seven kings, after Cliabh Glas the upright,
 Shall hold possession of the Island of Heremon ;
 Seven and twenty years, without error,
 Shall pass between the sovereignty of each supreme king.

years, still there are reasons for believing that the English invasion is meant, as in the language of prophecy time is seldom intelligibly defined, and though it mentions Clontarf in plain terms, the *Rotha Ramha*, rowing wheels, manifestly alluding to *steam paddles*, did not arrive in the time of the conflict with the Danes on Clontarf. In all probability the text has allusion to a second battle on Clontarf, on which occasion the city of *Magh Nealta*, Dublin, shall be burned. *Vide infra, note.*

In another copy *capaingeas*, and is so translated.

bí é in níl déighnach díub,
 Ar Éalrionn uallac ardbíonh,
 Ar tírtailb na rann cú rat,
 Sebad forru Flann Cíotach¹.

Flann Cíotac cach níl buí ríá,
 Sebur Eirí bar am bíá;
 Re na rae tíc brat badach,
 Acur tícc ion noth rannach².

Deic (3)-céd leba ír in luigh,
 bí in de-cara dícfullaigh;
 bí adbaíl meib de-cara,
 Deic (3)-céd cacha éhleabta !

Cum a feolur muir ír tír,
 In bairc anaithe anmín;
 Nocha rzaelur brat do bhoionh,
 Sur bhirte cairte channcoillb.

Deapatt fuisirá zán cáime,
 Congal nemcaem chann coillí;
 No nía fear díub im beata,
 Tar in (b)-fáirze foirleatan.

¹ *Flann Cíotach*, a name by which a savage, blood-stained tyrant is designated.

“For a long time every king will be a Flann Cíotach,
 Who shall assume the sovereignty of Ireland.”

The last of those kings, who shall hold sway,
 Over proud Ireland of the elevated mountains,
 The country renowned for poetry and prosperity,
 Flann Ciotach (blood-showering) will come upon them.

For a long time every king will be a Flann Ciothach,
 Who shall assume the sovereignty of Eirin ;
 It is in his time the garment of death will descend,
 And the rowing wheels will arrive.

Ten hundred compartments shall be in the fleet ;
 It shall contain a number of true friends who cannot be
 repelled ;
 The number of sincere friends shall be extraordinary,
 Each compartment shall contain ten hundred men !

The armament will spread its forces over sea and land,
 The men composing this strange hostile fleet ;
 Nor will it (the fleet) divest its bosom of garments,
 Until it will rear up mounds with mangled bones !

They will inflict on their enemies without deception,
 A severe flesh-hewing course of warfare,
 To such a degree that scarce a man of them shall escape
 Across the wide-extending sea.

² *Roth ramhach*. Rowing wheel, evidently the paddle of a steam vessel—since the peculiar description of the fleet is given in the following stanza. This is ample proof that the past battle on Clontarf is not the one alluded to. *Vide supra*, note 3, p. 50.

An Mhaz Ealta¹ ealcarn Boill,
 A muirfhester bearna boill;
 Cloideam faebnach feocair fann,
 Beadac Baeill i mullach Ball.

Doirle ind noch namh² iar rin,
 Da bliadnsh, ir leat bliadais;
 Ir dōg nach (m)-bia com mear clann,
 Ticc longear Inbhiri Domhnann³.

An loingear ticc ar in tract,
 Deich longa deic (3)-cēd rīg bairc³;
 Deic (3)-cēd cuair, deic (3)-cēad eaclar,
 Deich (3)-cēd cupach croir leclar.

Timcellairt Eiri fa dhō,
 Ir fion, ir m h'imarzo;
 Beair aghair longport eiri call⁴,
 And iarcair Inbhiri Domhnann.

Tineltair leo, mōr in mōd,
 ba, ir ingeara Baedal;
 Do foilead lind a (d)-teaglad,
 Do rōirret zur in Teampal.

¹ *Mugh-Ealta*. The ancient name of Clontarf.

² *Roth-ramh*. The rowing wheels, or steam fleet shall arrive.

³ *Fabhir* Domhnain, or bay of Sligo. This fleet shall remain in this country during two and a-half years.

The Galls will muster on Magh Nealta,
 Exulting in the valor of their arms ;
 A keen-edged sword, their weak policy,
 The Gael will cleave the head of the Gall.

The fleet of rowing wheels will remain after that,
 Two short years and a half ;
 It is evident that a more respectable race never existed,
 Than that of the fleet of Inbhir Domhnain.

This fleet that will come across the sea shall consist
 Of ten ships, ten hundred fairy barks ;
 Ten hundred boats ; ten hundred cock-boats ;
 And ten hundred capacious skiffs !

It (the fleet) will twice circumnavigate Eirin,
 A truth devoid of any deception ;
 The principal seaport belonging to the country abroad,
 Shall look to the west of Inbhir Domhnain.

They will gather together, a bold piece of policy,
 The herds and women of the Gaedhal ;
 Prosperous shall be the career of their forces,
 Until they arrive near Tara.

³ *Sigh barc.* Fairy barks, another name given to this strange fleet of steam vessels.

⁴ *Beaid aghaid, &c.* The principal seaport belonging to the country abroad, &c. This clearly points to America, whence the steam fleet of Inbhir Domhnain shall sail. Shall America and other powerful countries unite to liberate Ireland? Likely.

Deanaid fofnu Flann Ciotach,
 Acur nī mall in meadach;
 Fearfad gliað fofnu ir gleaic,
 Imleat taeb raða Corbmaic¹.

Cómhaidcad uile 'ra maid,
 Na Dail acur na Daeðail;
 Ac cinn ind ata rin (n-glinn,
 Suaill bez nach ba coimtuicim.

A bhacéin buaín can ḡairbe,
 Dom ar oill caer conaibbe;
 Ir binḡ le'am cnoide can ceap,
 Ir ar na ḡallu muidhear.

Leanaite iad roma longuib,
 Tar ind (b)-fainḡe mórtconnuig;
 Soná ríá 'na beaéa díbh,
 Aet mað aen bapc², a Baicín!

Díl na recht (b)-fiteicte úd³,
 Cíá no meitap níḡe rúd;
 Ir ríat bíap rund fá deaig,
 So no loirḡer ind fáil Eoin⁴.

¹ *Ratha Cormaic.* An old name of the hill of Tara, where the English forces shall fight a sanguinary battle, with the invaders and Irish, as described in the text.

² So complete shall be the defeat of the English, that the remainder of their forces will take flight in one ship only. St. Ultan, in reference to this signal defeat, graphically describes it thus:—

“None of them shall remain after that

But so much as birds should be able to carry off in their claws!”

Flann Ciothach will there overtake them,
 And the degenerate will not be timid : [struggle,
 He will pour out upon them battle and a hard contested
 At a place contiguous to the Rath of Cormac.

They will all engage in a battle on the plain,
 The Galls and the Gaels,
 Close to the ford in the valley,
 The battle shall fall but little short of a mutual carnage.

O Baoithin the amiable devoid of harshness,
 They will all burn with a flame of mutual affection ;
 It is a consolation to my heart without any disappoint-
 That the Galls shall be worsted in the battle. [ment,

They will pursue them with their ships,
 Over the mountain-billowy ocean ;
 So that no more shall escape them with life,
 Except the crew of one bark, O Boithin !

The issue shall be that during the seven score years,
 The sovereignty of this people shall continue ;
 They shall be exceedingly prosperous during that period,
 Until the fires on St. John's eve be lighted.

* *Dil na seacht b-fithchitt ud.* During these seven score years. Prophetic dates cannot be other than mystical. See, for instance, the days of the Old Testament as a prophetic chronology. For more accurate and rational dates, see pages 125, 126. I cannot tell about this.

† *Go ro loisgear an feil Eoin.* Until the fires on St. John's eve be burned. It must be confessed that this expression much favours the general traditional history relative to the discom-

Երբ ինքն ար ձեռն,
 Ծա (ն)-ծիրիւ զի յոլեւնե ;
 Տըրբատ եւ մար Եորիւն¹ բոլր,
 Ու բոլբեւ զտ Եարմոյն.

Ծո եարա ծօն, իր ոյ շօն²,
 Իր ծո եարա բօր Բատրալլ;
 Եւ Երոն բեւտ (մ)-եւիւնա իւն (մ)-եւիւն
 Զար զար Երոն ո'ւն Երալ.

future of the Danish power in Ireland. It is recorded that when the Irish, after the death of Turgesius, resolved on a general massacre of their enslavers, that they, by a preconcerted signal, agreed to light fires upon every rath and hill throughout Ireland, which incident was a warning that all the people were to massacre the *bonachts*, or Danish soldiers cantoned upon them. This was done, and, in commemoration of the event, the fires of Bealtine, or the eve of May-day, had been ever since that period held on the eve of St. John's day, the eve on which the event took place, except in Dublin and its vicinity, which was then the stronghold of the Danes. Hence the May fires are still held on that eve and not on that of St. John. This tradition is, indeed, a very plausible one; but beyond tradition we find no written account of any such massacre of the Norsemen having taken place; and more, there are reasons for thinking that the fires lighted on the eve of St. John the Baptist's day had been lighted in honor of the sun long before the light of Christianity dawned upon this country. At all events, if the text has any reference to the expulsion of the Danes from Ireland, it is certain that the stanzas have been disarranged; and, if they have, such disarrangement must have taken place many centuries ago. In any event it is more than probable that present belligerent parties will adopt different interests to those advocated by them at present.

The festival of Saint John shall fall on a Friday,
 When the young men of many races shall be expelled;
 They will settle eastward in the Tyrian sea,
 They shall obtain only a fourth part.

I concede as a favour to them without deception,
 And St. Patrick also did concede the same;
 That seven years before the last day,
 The sea shall submerge Eirin by one inundation.

¹ *Muir Torrian.* A part of the Mediterranean sea so called.

² *Do bhearsa doibh, is si goidh.* This stanza alludes to one of the petitions granted by the Almighty to St. Patrick, after having expelled the demons from Ireland, namely, that the surrounding ocean should submerge Ireland seven years before the day of doom, so that Antichrist could possess no power over the people. This was considered a great blessing, and is mentioned in the *Leabhar Breac*, fol. 14 b. thus:—“*Acus co ti muir tarsa uii. m-bliadna ria m-brat.*” And the sea shall overwhelm it (Ireland) seven years before the judgment. The same is recorded as the final doom of Ireland in the *Irish Nennius*, edited by Rev. Dr. Todd for the Irish Archæological Society, p. 218, in nearly the same words:—“*Muir tairsi uii. m-bliadna re m-brath,*” translated thus:—“The sea will come over it seven years before the day of judgment,” p. 219. John O’Connell, in his *Poem on Ireland*, alludes to that event in the following terms:—

“D’eagla cleas, beas go baogal,
 An t-ichur do lurbhe an t-ghaoblaib;
 Do gheall do an d’ile do cur an t-ghuinn,
 Seacht m-bliadna roimh lais na rpeinne.”

Lest the deceptions, snares, and danger
 Of Antichrist should fall upon the Irish;
 He (the Almighty) promised to send a deluge over Ireland,
 Seven years previous to the burning of the spheres (globes.)

Waltur aingilead zo naeim,
 Wo erparca ra diardaein;
 W'amra ac Ri earza gle,
 In ni reo fagbuiu tar m'eiir.

Sihe 'za raib mo mearza,
 Icradra fein a cheara;
 Nor bia can ceirt can baezde,
 In raegai ir flait naeme.

Ir me Columb Ua Neill nair,
 A bhaetir ind beata bain;
 Ad chjura dam fein co becht,
 Sectmair h'o niud zo eirbecht
 EISO SE.

“Ralph Higden (Polychron. lib. 5, cap. 4) has recorded the tradition, that St. Patrick obtained for the Irish the singular privilege, that no Irishman shall be alive during the reign of

The angels in Heaven will celebrate
 The vespers of my festival on a Thursday ;—
 I with sincerity offer to the King of the heavenly luminaries,
 These predictions which I leave to posterity.

Though another may feel a commotion similar to mine,
 I shall suffer the penalty of the dread :
 Thus shall be without doubt or folly,
 The world and the king of heaven.

I am Columb, a descendant of the illustrious Niall,
 O Boithin of the pure life ;
 (Those things) were clearly manifested to myself,
 A week from this day (on which) you hear them.

HEARKEN THOU.

Antichrist. This serves to explain the expectation that the sea shall cover Ireland seven years before the day of judgment."
Vide Irish Nen. note, p. 219.

NA TRÍ COIND,¹

Coluim-cille no chan.

Na trí Coind ar rliocht in Ruad²,
 Da ríl Conuill co mór buad;
 Ar rliocht in atar in rín,
 Ittaid maice na mic rín.

Bia an ced Conn dju, dar leam,
 'Na rí imeartha atgear;
 Da féin bu bez atarba,
 Se'r maic é 'na rí damha.

¹ *Tri Coind.* The Three Conns. The great men who should hold the supreme power in Ireland are predicted in this prophetical poem. It is indeed difficult to give any correct comment upon it, but it is evident that Brian Boroime was one of the three Conns, and Hugh O'Neill, earl of Tyrone, another. Many a leader of the olden time fancied that he was one of the Conns, whose career had been predicted by the saint; and a celebrated warrior of the invading Saxons used to carry the poem with him, believing himself to be the third. It is evident, however, that two of those great men have passed away, and their achievements are now matters of history; yet some few learned in native lore think that one great warrior shall

THE THREE CONNS.

ST. COLUMBKILLE CECINIT.

The three Conns, the descendants of Ruadh,
Of the race of Conall of great power ;
It is from the paternal stock of that man,
The magnates of that stock shall derive their worth.

The first Conn of these shall be, as I opine,
A king whose race shall be troublous and short ;
His career shall be productive of little advantage to himself,
Though he will be prosperous while heir presumptive to
the crown.

come forward in time to come, but it is to be feared that they are mistaken.

* *Ruadh*, a red-haired person ; the word also means famous, renowned. *Clan Conall*, race or descendants of Conall, the O'Donnells, and other families of distinction in Tir-connell, so called after Conall Gulban. The idea of a great liberator of Ireland arising from the family of the O'Donnells in the person of *Ball-Dearg O Domhnaill* (Red-Spot O'Donnell), because tradition states that a branch of that family had an hereditary red spot on their persons, so popular in the north, may have originated with this poem. It is indeed the most hard used up, and variously interpreted of any of the prophetic poems of our saint.

Inra ruaiɣ, ɣi mōr an bēd,
 Tuɪɾa re fēn ɪr a tɾēɪd ;
 Ae nor boɣ ɪɾɾɪn da muɪn,
 Um neon la cɪnel Eoɣuɪn¹.

Inb tarra Conn dɪu, cɪ mall,
 bu flaiɾ ē abur ɪr ēall ;
 Ra ɾliocɾ a atar buɣ baɪɾ,
 Tuɪɾad re ɣon ɪmarɣaɪɾ.

Inb tɾer Conn dɪu can no bɾoɪd,
 Inb fɪonɳ fɪor fial a ɾanat² ;
 bɪad a chɪor da tɪr ɪr muɪn,
 Co Capn Uɟ Neɪd 'rɟ Múman.

Tɪɟ bliadna ɾa bɾeɪɾ co buad,
 'Na ɾɟ Éaɪneann tɾar ɪr tuat ;
 No noctɾear aɪn bacull ban,
 No noctɾear cloɣ na (ɣ)-ceolan.

Tɪucɾatt cuɣɣi fɪr n'oɪle,
 Da'h taeb tuat da Cɪnɾɪne ;
 Racutt co Mannaɪnɳ na (b)-ɾlead,
 To dɪoɣal oɾra a ɾɪnɾear,

¹ *Cineal Eoghain*. The Momonians ; so called from Eoghan Mór, who forced Conn of the Hundred Battles to divide the kingdom with him by a line or boundary made from Dublin to

In a derout, though a matter of great consequence,
 He himself and his troops shall fall,
 At a small isthmus between two arms of the sea,
 About noontide, by the clann of Eoghan.

The second Conn, though he shall be tardy,
 Shall be a prince in every respect ;
 By his stolid crazed paternal people,
 He, together with his power, shall fall.

The third Conn, a man of unimpeded career,
 The honest, liberal Fionn (fair-haired,) from Fanat ;
 Will promote the extent of his dominions by sea and land,
 Up to Carn-Ui-Neid in Munster.

During three years with successful sway,
 Shall he reign monarch of Ireland from south to north ;
 A bright crozier will not be unveiled against him,
 Nor a peal of bells unmuffled.

He will form an alliance with another people,
 From the northwards of Cantire ; [banquets,
 They will make a descent upon the Isle of Man, of the
 To wreak vengeance upon that people for their ancestors.

Galway : the northern half being Conn's and the southern
 Eoghan's.

² *Fanat*, Fanet, a district of considerable extent in the north,
 once the patrimony of the Mac Sweenys.

Burffetar leat az clacha,
 Ir irleoctar a naca;
 Nachud ind rzel rin tar tuind,
 Co ni Sacrun co Longduind.

Cuirfed in ni fect bur mo,
 'Na n'azhaib rin, er ni zo;
 bairfed diu a chior zu teand
 Da Fallu uairle Eairneand.

An fad ind daim rin a n'oir,
 An sean Maz Ealta Eadoir;
 Zoill Midehe 'rha (m)-bairte moir,
 Tuzfacc euga 'h (d)-tinol.

Eon bairde deanatt ind rin,
 Na Zoill abur a'r na Dairair;
 Ir fozenat cat zun on,
 An rin Eairnean yr Alban.

Boi ind fozru rin can celll,
 La (m)-bairfar cath orra fein;
 'S no bia an acmaen eir de,
 Cot ej la an mearraize.

A famuil ni canaic niam,
 Da comcional roir no riar;
 'S ni dentar zo brat im binn,
 An fead ber muir for Eairinn.

He will break down their bulwarks,
And raze to the ground their fortified places ;
The news of which shall be carried across the sea,
To the king of the Saxons in London.

That king will despatch a great body of forces,
Against them, without any deception ;
He will force his tributes, with relentless might,
From the noble Galls of Ireland.

That expedition from the east will rendezvous,
On the old Magh Ealta of Binn-Eadair ;
The Galls of Meath and of the great towns,
Will come and join their muster.

An alliance will be there entered into, [erlings) ;
Between the Galls of this country and the Danair (East-
They will then proclaim war without any pretext,
Against the men of Ireland and Alba, (Scotland).

That proclamation of war shall be unwise ; [themselves,
For in consequence of it battle shall be broken upon
And they shall not afterwards regain prosperity,
Until the time of their final reduction.

Such a large assemblage of men,
Never before met either in the east or west ;
And never again shall such a muster congregate,
While Ireland is a seagirt Island.

Յե մած ծօյծ իր բօյցրե չաւ,
 Նո՛ժա (Յ)-սւյմնոյցժար բարաւ;
 Եր ո՛ր սւյմնոյցալտ ա՛յ ըն,
 Ծաղալի շլան իր Յեարաւալ:

Ո՛յ մօ սւյմնեար Կոնն ա չաւ,
 * * * բիւրան զան յմրաւ;
 Եւ զհաւ շարժիմ մարն ար մարն,
 Ար Ձա՛ջ Էաւա յա (Յ)-զօրալի:

Շարժիմ բաւտ լա շլանն Կոնն,
 'Տ լա ճիւղն Օլլել Օլսիմ,
 Եր բօր լա ըն շլանն Լօրն:
 Ար Ձա՛ջ Էաւա աւ լոնջարի:

Եւ շարժիմ շարժիմ¹ Ձա՛ջ Էաւա,
 Աւար ծօ շարժիմ յա ծարա;
 Եւ շարժիմ ար Շալլա յա լոնջ,
 Աւար շարժիմ մօ բարն Կոնն!

Նո՛ժա բարժիմ շարժիմ Կոնն,
 Աւտ շարժիմ շարժիմ շլանն Կոնն,
 Կօ շի մաւ ա՛յ Ռաւո զն շլանն,
 Ո՛յ իյա յա ըն աւտ շարժիմ:

Եսփայր մաւ ա՛յ Ռաւո զան զի,
 Եւ ըն Կաւալի ա Շարժիմ,
 Յի յօմժա բաւա յա յա լոն,
 Կարա է ծա շարժիմ շլանն:

¹ *Bectar Cathair, &c. (vid. note, p. 31).*

Though one may there meet his next akin,
 He will, alas ! forget the ties of kindred, [getfulness,
 And they too shall be there affected with the same for-
 The pure Danair and the Geraldines !

Neither will Conn be mindful of his kindred race,
 * * * * by means of them, without error ;
 The carnage shall be almost general,
 On Magh Ealta (Clontarf,) of the garments.

They will be slain by the clans of Conn,
 And by the people descended from Oilíoll Olum ;
 The descendants of Labhra Lorc will aid in their des-
 truction,
 On Magh Ealta contiguous to their encampment.

The city of Magh Ealta will be set on fire,
 A most lamentable spectacle to behold !
 The Galls renowned for their fleets shall be broken down,
 And my Liberator Conn shall fall !

I cannot observe after the death of Conn,
 Aught but a sameness among his kindred clans,—
 Until the son of Ruadh (red-haired,) from the glen appear,
 The span of the kingly reign shall be but brief.

After the blameless son of Ruadh, [power,
 Cathbarr from Cruachin shall assume the sovereign
 Though many fraudulent acts will be committed during
 his reign,
 He will be upon the whole a friend to the church.

Ticefate mōn rīol Éimīn an,
 Acuf clann ÍR na n'ōr pall;
 Tiozfat Treizā da ēir rīn,
 Ir aīcme It meīc bneozān.

Wān reo ir mō līnī n rīut,
 A bhāeīēn zo caeme cīut;
 Ir iat aīnīl Weīc Oē bī
 Oo nāīd dam rīēla na (d)-tīī.

NA TRĪ COJNN.

¹ *Greiga*, Greeks; who those Grecians may be, it is difficult to conjecture, it may be one of the many results which spring

The celebrated race of Heber will arrive there,
 And the clann of IR of the gold-decked accoutrements,
 Grecians will afterwards arrive,
 And the people descended from Ith, the son of Breogan,

It is thus the tide of affairs shall principally flow,
 O'Boithin of the most amiable countenance,—
 They were the angels of the living God, [(Conns).
 Who made manifest to me the history of the three

THE THREE CONNS.

from war. By the people descended from Ith, son of Breogain
 the Spaniards and Portuguese were evidently meant.

TERNODH NA TEMHRACH¹,

Coluimcille no chan.

Teamair breag c'í lionmar l'ib,
 Lionad fear a máir 'ra b'ih;
 Ní cian co (m)-bia 'na farach,
 C'í cairí í n'íud farach.

Ad deirimí n'íot co fíon,
 A Temhrach naem na n'íoz,
 Ní fuil noch ar clár banbae,
 Buir luga carba, farader!

Dultad h'o luidear zrian an,
 Ír ré cúir mo naem gearaigh;
 B'íaratt a tulca can r'én,
 T're buirbe ír m'ic'ínel.

¹ *Ternoch na Temhrach*, Fall of Tara. This poem was composed by our saint on the occasion of his pleading before Aedh, monarch of Ireland, to free Aidan, king of the Albanian Scots, from the tribute long imposed upon his people, when the Irish monarch refused to remit that galling tribute imposed upon the Irish who colonised a portion of Alba or Scotland. On the stern refusal of the monarch Aedh to grant an indemnity of the tribute, the saint arose, and before the kings and chief

THE FALL OF TARA.

COLUMBKILLE CECINIT.

Tara of Magh Bregia which you now see so prosperous,
Shall be covered with grass—all its buildings as well as
its elevated site,
It shall not be long ere it becomes a desert, [affluence !
Though it is to day in the enjoyment of prosperous

I assure you in serious verity,
O Tara, the flourishing seat of monarchy,
That there is not to-night on the wide expanse of Banba
A place, alas ! fated to enjoy such brief stability.

The repulsive denials there met from day to day,
Strongly excite my charitable complement ;
Prosperity will forsake its hills, [there prevails.
In consequence of the rudeness and inhospitality that

assembled, foretold the downfall of Tara, then the most magnificent seat of royalty in Europe, confuted the haughty monarch to his face by showing the vanity of the pomp of the world, especially in the downfall of Tara, and the total instability of human affairs. His address had the desired effect. Some centuries after this Tara was cursed by St. Ruadan, and was therefore abandoned, so that, according to the prophecy of our saint, Tara was no more the seat of a king or chief.

Դոյժն զս (մ)-Բիւ շրիժն ու շիժ,
 Ու շիժն զիւն զիւնիւնն շրիժն ;
 Եր շիւնն զու շիւնն յ շի,
 Եւ շիւնն յ շիւնն յ շի.

Պիւնն շի զու շի յ շիւնն,
 Ու զիւնն զիւնն յ շիւնն,
 Եւ շիւնն յ շիւնն յ շիւնն,
 Եւ շիւնն յ շիւնն յ շիւնն.

Օլիւնն զիւնն շիւնն շիւնն,
 Ու շիւնն յ շիւնն յ շիւնն ;
 Եւ շիւնն յ շիւնն յ շիւնն,
 Ու շիւնն յ շիւնն յ շիւնն !

Եր շիւնն (ն)-ճիւնն յ շիւնն,
 Պիւնն զիւնն յ շիւնն,
 Ու շիւնն (շ)-շիւնն շիւնն շիւնն,
 Պիւնն շիւնն շիւնն շիւնն,

Ու շիւնն շիւնն շիւնն շիւնն
 Եւ շիւնն շիւնն շիւնն շիւնն.
 Եւ շիւնն շիւնն շիւնն շիւնն,
 Եւ շիւնն շիւնն շիւնն շիւնն.

Ու շիւնն շիւնն շիւնն շիւնն,
 Եւ շիւնն շիւնն շիւնն շիւնն ;
 Ու շիւնն (ճ)-շիւնն շիւնն շիւնն,
 Ու շիւնն շիւնն շիւնն շիւնն.

Եւ շիւնն շիւնն.

¹ *Oileach, Rath-Cruachin, Eamhain, seats of royalty, vide notes, p. 27.*

To a place where neither people nor dwellings are found
 None will resort to solicit a favour ; [means,
 Sorrow must await those who make bad use of their
 And share not with the necessitous.

Wo betide those who practise repulsiveness and refusals
 Who repel the peasant and the prince alike ;
 It is the penalty which the acts of princes earned,
 That Tara shall be devoid of a house for ever.

Oileach and Tara, now seats of power,
 Rath-cruachain, and Emania the lofty ;
 Shall be deserted, though now so replenished, [the raths.
 To such an extent that a roof-tree shall not remain on

The chief cause of this downfall shall be—
 As the King of kings hath assured to me—
 Because the chiefs of Ireland of the slender towers,
 Do not believe in CHRIST without hesitation.

It shall not so happen to the saints,
 Who are in compact with Him of the benign countenance ;
 The joys prepared for them will encrease each day,
 In Heaven, without any deception.

I assure you, without fear of contradiction—
 For I have the information from my Heavenly King—
 That no one shall find either a king or prince,
 Or obtain food or drink within the walls of Tara.

TARA OF MAGH BREGIA.

EIRI I NOCT.
Coluim-cille no éan.

Éire noct in Éirí ain¹,
Mór a cuib can ciorcáin;
Flata fial, ir luccaíre lan,
Lucca ionda, tóirreá trom.

Cuib ain in Éiríirí noché,
Dóig bói rí tré co anbocht;
Ticceá forrí echtrán oll,
Noir o Loclond na (n)-gho Gall².

No bói an oiden la nech³,
b'iat a meile iud cech tech;
Sgatach iat la teché tor leár,
Dreziú Dánaíre dana meár.

Fada réim for Inir Cuib,
becc a (b)-réim rech cach cláinb;
Sgelbach iat for muir er tír,
b'uirféc loingéir ar (b)-trénirí⁴.

¹ *Eire nocht in Eire ain*, &c. This stanza gives a true description of the prosperous state of Ireland, while governed by her own kings, and in the enjoyment of her proper liberties.

² The Danes and Norwegians. *Gall*, a name for all foreigners; *Gael*, for Irishman.

³ A true picture of the barbarous pagan Norsemen is given in this stanza.

EIRE THIS NIGHT.

COLUMBKILLE CECINIT.

How prosperous Eire is this night !
Her immense substance is free from taxation,
Her princes are hospitable, her palaces are full,
Her people numerous, and her crops productive.

Though this Eire is so prosperous this night,
A time will come when she will be reduced to destitution ;
A powerful force of strangers will invade her,
From Lochlan of the sea-faring Galls.

They will entertain kind feelings towards no person,
Their hordes will take possession of every house ;
Prolific shall be the race that will come across the seas,
The Danair (Danes,) will be resolute fierce warriors.

Long shall their sway continue over the island of Conn ;
They shall be the less benignant of any race of people ;
They will prevail both by sea and land,
And will destroy the navy of our enterprising kings.

* *Loingeas*, &c. It little signifies what has been said and written to the contrary, our monarchs maintained a splendid fleet. The Irish fleet was found in Gaul, Britain, Lochlan, &c. conveying troops, and the Irish were the first discoverers of Iceland, where they resorted to fish for cod, and it was by the Irish America was first discovered and, most probably, partly peopled, *vid. Crymogea, Johnston, Norse Antiq., and MS. edition of the Battle of Clontarf, in the library of the Royal Irish Academy.*

Ticcfa trāt, nī ræc leam,
 Sceo oīðe ðaib, īr teaccmar;
 Ic Cluan-da-Tarð na (3)-corar crð¹,
 bñrfer forra ind enlō.

Ticcfa ðrem noīle tar lear²,
 hecc ind buiden cīð mōr a neart;
 Sē cēð bliadain la nocatt lan³,
 Ro ēīrnat forruīn cīorcaln.

Teaccfart noīnð Iñrī ērenð;
 Or túr trēla3 a (ð)-tuīrenð;
 Leatñat a lor ar ēīzeīn,
 La (h)ʼærtch ceoīch for cerbīn.

¹ *Ic Cluan-da-tharbh, &c.* The Norsemen were worsted and their power broken down by Brian Boromhe in the Battle of Clontarf, fought on Good-Friday, A. D. 1014, *vid. MS. Battle of Clontarf, and Irish history, &c.*

² *Ticcfa drem, &c.* This alludes to the English invasion. The number of invaders who first landed in Ireland were few indeed, but they imperceptibly spread themselves over the country, like a mist stealing in from the sea upon a mountain.

³ *Se ced bliadain, &c.* According to the text the Saxons will hold sway in Ireland during 690 years. According to the best authorities the invaders landed at Bag-an-bun, a creek near Bannow, Co. Wexford, A. D. 1170. So if 690 years be added to that date we shall have the year 1860, as that in which their power shall terminate in this country. It is, however, more probable, that the date should be extended to that in which Henry II. landed, namely, 1172. I am well aware that up to that period their power was very limited, though there is

The time shall come, it is no tribulation to me,
 When their doom shall be sealed, and their further career
 impeded;
 (For,) on Clontarf of the blood-stained garments,
 Battle shall be broken upon them in one day.

Another race of invaders will come hither across the seas,
 Their number shall be few, though their power prove
 Six hundred years and ninety more in full, [great,
 Shall they impose their tributes upon us.

They will take possession of a portion of Ireland,
 Their progress shall be but slow in the beginning;
 But they will forcibly extend their supremacy.
 With a lubriciousness similar to that of a mist stealing
 upon a headland.

a popular phrase, or rhyme which concedes to the invaders
 the sovereignty of Ireland on their first landing :

“ At the creek of Bag-an-bun,
 Ireland was lost and won.”

If to 1172 be added 690, we shall then have 1862, which is,
 probably the more correct date. Prophecy-men assert, perhaps
 on the authority of some old prophetic piece now lost, that the
 term of the Saxon dispersion shall be prolonged for three years
 after the date allowed for the termination of their misrule, in
 consequence of “ *Beart Sacsanach, micaingean Eirionnaich, agus
 feall Albanach,*” (the cunning plotting of Englishmen, the inter-
 nal dissensions of Irishmen, and the treachery of Scotchmen).
 At all events all our predictions agree that English power in
 Ireland shall have a termination, and that the Irish shall once
 more rule over their own dearly-beloved green Island.

Lenfacc Baedil co zealc zad,
 No feoz ind icche atcradh;
 Duairc a dúirter clanda Coind,
 La ril Eozuín na (h)'óirniúnd.

Oirneib nárair fed a réim,
 Corrachc daib, ní h'é cairnéim;
 Corzra cim, claen a nechc,
 Fodairc forca in imtechc.

Murta aelta for cach beno¹,
 Rízi claena, tríata tend;
 Red ca cenjal for cach bráid,
 Áncóir eachtrán er trionchnáid.

Cozta iomda fedh a nae,
 La lundu líomta críðzle;
 Toirce, zadta, ir trion crad,
 Lentar Baedil 'h'ionarbad.

Tóiztar cozta clorra cruad;
 La Baedil zhat zac dímbúad!
 Teirce menmaín, miorcair trát,
 Fóc a (d)-ternuad 'ra (d)-trionchnad.

¹ *Murta aelta, &c.* This has allusion to the castles and other fortifications built by the English settlers for the purposes of

They will persecute the Gaels with galling ferocity ;
 Their petitions for restitution will be disregarded,
 This grievance shall stir up the descendants of Conn,
 With the descendants of Eoghan of the diadems of gold.

[journers during their sway,
 The native Irish shall be reduced to the condition of so-
 They shall be deprived of their rights, instead of enjoy-
 ing their dignities, [unjust,
 Whole tribes will be annihilated ; their laws shall be
 Plotting shall constitute the main features of their career.

They will erect lime-built towers upon every headland,
 Their kings will be treacherous, their nobles powerful ;
 They will noose halters around the necks of every person ;
 Such shall be the results of the injustice and litigiousness
 of the stranger.

An uninterrupted course of warfare will mark their career,
 While their keen-edged swords shall be ever reeking with
 blood ;
 Fire, robbery, and every species of infliction will prevail,
 They will persecute the Gael into exile.

Hard fought bloody wars will be waged,
 But the Gael shall be the most frequently discomfited ;
 To their degenerate spirit and internal dissensions,
 Their downfall and subsequent sufferings may be attribu-
 ted.

securing their conquests, or robberies, and of awing the natives
 into some sort of submission.

Berla bana ind cach beal¹,
 Ab uaidhreach ror oach naemceal;
 Roda iarna² tuar of tear,
 Fa carboiret tinteizi, dhaiclear.

Jrnan nocat deirne daip³,
 Duirich nech 'r in Wuman mair;
 Cio no flat e, fian, no triat,
 Beirte cach a chior co (h)'Acliat.

Fead a ne, tend ne tinde,
 Foirri fialar mofrine;
 Co (d)-teip alor tar lear li,
 Ternodh dorom ic c-coizri!

Tar eir bia beairt, tria fiond fail,
 Can cangean aon na caemcail;
 No firre fear cul cara,
 Tarra ell a ercara.

Ticcefa cleirneac cald zan onn⁴,
 Ac corz dail deoza teimon;
 A famal ne frija netzla,
 Ferit in oidi altroma.

¹ *Berla bana*, &c. The English tongue has been condemned by all Irish writers, and considered a mere jargon, which it really is when compared to their own copious, sweet, polished language. *Ab uaidhreach*, proud abbots—the protestant clergy who took forcible possession of the abbeys and churches are here meant.

² *Roda iarna*. Our railway carriages, "fiery chariots that would resemble the deception caused by the operation of magic." It was always traditionally recorded that "Carbair zan eac-

An uncultivated language will be found in every person's mouth,

Proud abbots(clergy) will rule over every sanctified church;
In both north and south iron wheels shall support,
Fiery chariots, which shall resemble druidical deception.

In the last ninety years of (Irish) bondage,
A man from Munster will start into notoriety;
Though he shall be neither a prince, a soldier, nor a lord,
Every person will send him tribute to Dublin.

During his career power will be measured with power,
He will relieve the families belonging to high septs;
He will afterwards cross the boundless sea,
And he shall fall in a foreign country!

[Fail,
After his decease deception will prevail over the land of
To such an extent that no friendly associations will exist;
No man can calculate upon the support of a friend,
Any more than he can rely upon that of his sworn enemy.

A pure Cleric without reproach will appear, [drinks;
Who will prohibit the use of darkening(intoxicating)
Like the full moon amidst the lesser luminaries,
Shall the dignity of this foster-father appear.

naise as carraig na crie," chariots without the aid of horses
would traverse the country.

³ *Is san nocat, &c.* This and the following two stanzas plainly describe the life, career, and death of Ireland's Liberator, Daniel O'Connell; also the state of parties after his demise—extraordinary—I did not well understand this when I made this translation more than eight years ago.

⁴ *Ticefa cleireac, &c.* This is Father Theobald Mathew, without any doubt.

Fuarrín, zalan, zorta zortz,
 Ní bíd ríne ar aenlorz;
 Crennuice zolair trén mar truaḡ,
 La h-irza leatèra lan-crúad¹!

Jnepe forru fead a fuind,
 Orobair bíde ar érruind;²
 Mílta morra, múrta lan,
 D'éir bíat a fearan faenban.

Bíat luct an chúrac can cor,
 No boi aco orcirdor;
 Malair manzac millfir cach,
 Jí bíatratc d'éir fa tromcradh.

Dealratc zaedil zlanā zlé,
 Soir er riar ar oiríre³;
 Cumracat fearaind, fiach no zó,
 Faé a (b)-féocair cach énló.

Bun or cionn dā flait er tríat,
 Uaral íral ríā'n mórzliad⁴;
 Jí zliad tícc forru tar lear,
 Fíir claedtar ín dñem uairmeair.

¹ The cholera morbus.

² *The houses shall be filled.* This means either that stores shall be filled with provisions, though the people shall perish of famine by thousands, or that poor-houses shall be filled with agricultural labourers and their families.

³ *Soir is siar, &c.* The wholesale emigration of the oppressed Irish. No further comment is needed.

Storms, plagues, and gnawing famine shall prevail,
 The seasons will not observe their regular course;
 Plague will consume the powerful as well as the weak,
 With painful cramps of one half day's duration!

Dearth will become oppressive throughout the land,
 Though there shall be abundance of food on one part (side);
 Thousands shall die of starvation—houses shall be full,
 Afterwards the land shall become a barren waste.

[vency,
 Persons of substance shall be reduced to a state of insol-
 No bankers will supply them with the necessary funds;
 A fraudulent system of trade will enhance their ruin,
 And they shall afterwards be left to weep in sorrow.

The pure fair Gael will fly away [the world;
 Into exile into both the eastern and western regions of
 The scantiness of land, and oppressive debts, without a
 Shall bring decay upon them, day by day. [falsehood,

[subverted,
 The dignities assumed by nobles and great men shall be
 The nobility shall sink into humble life before the great
 war; [beyond the seas,
 That war that will be proclaimed against them from
 By means of which the frantically-proud race shall be sub-
 dued.

⁴ *Morgliad.* All our saints foretold that this great war which
 should ruin England shall be proclaimed by some powerful
 foreign potentate; some people say that it shall be a religious
 war. Time shall tell more than we can at present.

Dhíjíte necta fáille rian,
 Djamoin andoic o'n cōimclian;
 Uair is bocu riu a m-blaē
 Uir fennad forru lencnadh.

Nectar nechra co mōi feall,
 Lencar clēince in naemceall;
 La Fallu claena búr is tall,
 A bnodar bnod cach enball,

Clēt is clēince dūiri ar,
 Co (n)-dēnaitt nabadair naidtear;
 No naca nī no neapatt,
 Sech d'alcar a n'ercapatt.

Duiriut tra ercāra Fall¹,
 Rair (c)-roir is (c)-rian, cach enball,
 Co catrait cat ar mair mean,
 Ra (n)-dēncar a (n)-dibeitear.

¹ *Dúistit tra*, &c. The injustice of England in all her relations, more especially those respecting Ireland, shall arouse foreign nations both in the eastern and western parts of the globe to put a final end to her intermeddling domineering career, *vide note* page 55. Here is a fragment of a song written on our prophecies by the celebrated Irish bard, Peter O'Dornin, on the occasion of Arthur Brownlow, Esq. of Lurgan, ancestor of the present Lord Lurgan, having contested the representation of the county of Armagh with the Achesons of Markethill, and other powerful opponents. The bard states the final downfall of England, and more particularly the puerility of supporting any one candidate in preference to another. It has been stated by persons deserving credit that the Rev. William Neilson, D.D.

Legislators will enact fatal and unjust statutes,
To deprive the rightful clergy of church dignities ;
(For) they will look upon their fame as an impediment
in their way, [their portion.
Misfortunes and mortifications shall afterwards become

**The laws will be enacted in a spirit of gross injustice ;
The clergy of the holy church will be persecuted
By the false-hearted Galls both here and abroad,
Which event will cause great excitement in every place.**

[quence of those enactments,

The leading men and clergy shall be aroused in conse-
They will make a noisy remonstrance ;
Nothing they will do shall avail themselves,
Except to the detriment of the enemy.

The enemies of the Galls shall be aroused into activity,
They who reside in the eastern and western parts of the
world ; [sea,
So that they will engage in a battle on the circumscribed
In consequence of which they (Galls) shall be scattered
(defeated).

and a catholic clergyman offered forty guineas for a perfect copy of this ballad; but it could not be had. The following fragment is all we have been able to collect, and it may be worth preserving.

THE INDEPENDENT MAN.

**"When powers agree, 'tis then you shall see,
 That with sudden career on Britain they'll come;
 They'll pell-mell all three, not sparing degree,
 The grey and the green with bullet and drum.**

Ticefa lunnzer o'n t'n call,
 Clannu Golimh¹ na n'orpall;
 Ternno nu Ballu na lonz,
 Ear f'oirfett cach daerndronz.

Ino lunnzer lotan a noin,
 Oóciorzta iatt for m'ormoin;
 La aidhbaíl neirt a (m)-blac²,
 Craera tine ino iolzhae.

Ferfett corzan cairre clac,
 Luct na lunnzif bel-an-Át³;
 Suaill no b'irredh maidm ar maidm,
 Ic t'irre trarcorc cruadhrmaidm.

While on their career, I'll laugh and I'll sneer,
 Enjoying good cheer, I'll sip of my rum;
 Yet devoid of all fear, I'll sit like a peer,
 With my bottle of beer *un-undher* my thumb."

ON ELECTIONEERING, he says:—

"In Heaven's great name! how can they blame,
 The poor man, or shame him, in the long run?
 Ambition's their game, what else do they mean,
 But purchase high fame, great power, and fun?
 They may swear a big oath, that never they'll loath,
 The poor dupe that votes for them: 'tis their plan,
 But I'll keep my own vote; I'll give it to none,
 Then what need I care for a parliament-man?"

¹ *Golimh*. Golamh was the great ancestor of the Milesian race; the Spaniards, Portuguese, &c. were considered as the kinsmen of the old Irish.

² *La aidhbeal neart*, &c. Through the impetuosity of its noisy breathing. Probably the rumbling noise of escaping

A fleet belonging to a foreign country will come hither,
 Manned by the descendants of Golimh of the gold-embroidered garments,
 They shall lay prostrate the Galls of the ships,
 And liberate the people who have been held in bondage.

This fleet that will arrive here from the east,
 Cannot be impeded on the mighty ocean ;
 Through the impetuosity of its noisy breathing,
 Its strange appearance shall be marked by flaming mouths.

They will engage in a furious conflict,
 Who compose the fleet of Balina ; [ter,
 It shall be a wonder that it will not be a mutual slaughter—
 The conflict of those who will come hither to sever the intricate knot.

steam.—*flaming mouths*, the chimneys or engineering departments of steam ships.

* *Lucht in luings Bel-an-ath.* *Beal-an-atha* may be the name of any port where a river empties itself into the sea ; but it also is the name of Ballina in the Co. Mayo. There can be no reason for associating this expedition with that of the French fleet in 1798, inasmuch as that fleet was not composed of steam vessels, *vide note*, pp. 50, 53, *et alibi*. In another place St. Columbkille says, "this battle shall be fought in the morning by the men of Connacht." That battle is not yet fought—*D'eis cat cosgair maru gorb.* After the hard contested sea fight. All the authorities we have been able to consult agree that the English shall sustain a great defeat by sea, not in the English Channel or Irish Sea, but in some narrow eastern sea, perhaps in the Mediterranean. The English fleet has suffered considerably in the eastern waters already. It is clear that, though the fame of the English maritime power was great, and deser-

Tímrac Dallu buíðen boíbh,
 D'éir cat corragair maru zorb;
 An Mág Daru draí¹ co tend,
 Aíí bhuírtéí cna cat Mágírcend².

ved unbounded praise for its efficiency, its day has past over, and its old hulks cannot now compete with the ships of America or even of France, as they are newly built on the most approved systems invented in ship-building.

¹ *Ar mag daru, drai, &c.* It appears from the text that Kildare had been called *Dara*; or *Daru*, from a druid of that name, and not from *dair*, an oak, as is generally supposed. There has been a very prevalent tradition that the Curragh of Kildare shall be the scene of bloodshed, in consequence of the Irish army refusing to go abroad. Whether the prediction about the present encampment there, which we heard foretold a thousand times over, has been founded on this text, we cannot tell, but if we give credit to many other texts, we can see that the English, as a last resource, shall muster their forces some place near the Curragh, and will come to the determination to conquer or die. This determination is laconically expressed in tradition thus;—"Ír fústar cianh darac a gearrad le mion-íglah, reach mac Zoill a cúir ar a shallaib." (It shall be much easier to hew an oak with a pen-knife, than displace the son of a Gall from his saddle,) so resolute will they be. But when the enemy shall appear, the tradition adds:—*Beo coíí laí le beaí ríublaí a b-foáí a namad.* (They shall become as weak as a woman in travail before their enemy.) It may as well be said here that this tradition respecting the resolute bearing of the English troops and their subsequent dismay is much localised; for instance, it is said that their courage shall be wound up to the highest pitch in the streets of Ardee; but that courage shall die away when they proceed some short distance, and discern the great strength of the enemy, augmented by the enchanted troops of *Georóit Jarla*, (Garrett or Gerald, who is said to have been enchanted in a small hill

The Galls will muster their ruthless forces with resolution
 After their bloody hard-contested sea-fight ;
 On Magh-dair of the druid,
 It is then the battle of Mullagh-mast will be fought.

near Ardee, called *Mullagh Elin*. This Earl is now generally supposed to have been of the Kildare branch ; this is an error ; he was Garrett great Earl of Desmond, commonly called the fairy earl, because he was supposed to have been skilled in magic ; he governed the earldom of Desmond 30 years, and died A. D. 1339, vide Dom. Rosari, O'Daly's work, translated by Rev. C. P. Meehan, p. 35. In a fairy poem in my possession, the raid of Gerald Jarla and his troops is thus recorded :—

"Nuair a tshuisear na mairtse eirí,
 Shac m-bionn deor aca acé fuil ;
 Cíneódaibh Zepojec Jarla air a eac cian ceannan,
 Zí buairfed garam ran fuil a doirteab,
 N-deirne an doirteac in Cacrann—
 Sin an tam a tshocfar an cozab zo h-Cínnínn."

When the bloody mills operate,
 Without a drop of aught but blood,
 Earl Gerald, mounted on his bald black steed will arise,
 And take revenge for the blood that was spilled,
 On the eve of Sunday at Aughrim—
 It is then the war will come to Ireland.

This, however, deserves but little credit, as it is a piece of pythonic fatécination, and not genuine prophecy, though there are hundreds, in the memory of persons still living, who used to assert that they had many audiences with the fairy earl.

* *Maistean*. An ancient moat constructed on a hill about five miles east of Athy, county of Kildare. (vide *Seward*.) It is now called Mullaghmast, noted for a treacherous massacre of Irish chiefs by the hands of the English in the reign of Elizabeth. It appears that another great battle will be fought near this place ; perhaps the battle of the plains of Kildare is meant ; allusion is elsewhere made to this battle.

Τρεῖ ἰνδ cata cur for Fall¹,
 Εἰμ forru cach éhball ;
 Εἰλλε ιττιρ conoirte cró,
 Samal Sacru na (m)-bhoöbo.

Sacru d'éir no daene díor,
 Cnepal forru can folterial ;
 Muna (h)-deruatt ἰνδ cepte cóir,
 Boi bítebuan co no antróir !

Τρι firri² frirean ríá (3)-crích,
 Toirten tuirne ná mór ríð ;
 Lorca longlocc tíne Fall,
 Lorca cairze ná h'órzeall.

Éirí aín ἰν Éirne nuad,
 Mór a blaó, ró mór a buad ;
 No boi ar druim domoín donn,
 Τίρ forru no ríar co dézfonn !

ΕΙΡΗ Ι ΝΟCΤ, γc.

¹ *Tres ind cata, &c.* This stanza contains a fearful description of the state to which the English will be reduced ; they will, no doubt, be paid home a long reckoning by their oppressed colonies, &c. in the time of their weakness. The great rain immediately following this stanza laconically depicts the condition of an arch-tyrant in the last stage of his existence.

After the Galls shall be defeated in this battle,
 They shall be harassed from every quarter ;
 Like a fawn surrounded by a pack of voracious hounds,
 Shall be the position of the Saxons amidst their enemies.

[table people,
 The Saxons afterwards shall dwindle down into a disrepu-
 And every obstacle shall be opposed to their future
 prosperity :
 Because they did not observe justice and rectitude,
 They shall be for ever after deprived of power !

Three warnings will be given them before their final fall,
 The burning of the Tower of the great kings,
 The conflagration of the Dockyard of the Galls,
 And the burning of the Treasury where gold is deposited.

This new Eire shall be Eire the prosperous,
 Great shall be her renown and her power ;
 There shall not be on the surface of the wide earth,
 A country found to equal this fine country !

EIRE THIS NIGHT, &c.

* *Tri fissi, &c.* Three warnings will be conceded to the English to prepare them for their final downfall, namely, the burning of the Tower of Kings, or Tower of London, the burning of the Dock-yard, and the destruction of the Treasury, or Bank ; the two former have already been given, but the third is yet to come.

Waelamlacht¹ no chan.

Abair a Whaelamlacht,
 Scéla deiríod domáin;
 Cined firi na talmaín,
 O'r tú chj, 'r do conairc.

Inhir munab aneirb,
 O'r duic ir eól zach ceairb;
 Ciondar biad na haímrera,
 Ta chugainb, a chleiric.

Nj ceajim la carnogaine,
 Acc reo, a Whaelbiceirb²;
 "Biaib 'h-deirne aímíre,
 Tan for lan de daenib.

¹ It is impossible for us to enter upon anything like a full account of our sainted prophets in the present edition, for the reasons before assigned. Maelamlacht was one of those whose prophetic writings were held in high esteem by the old Irish. This may be learned from the following quotation respecting the prophecy of this saint extracted from Philip O'Sullivan Beare's Catholic History. Speaking of the sufferings of the Irish, the historian says; "*Ita peccata nostra meruerunt, ita fuit Numini visum. ita Deus sivit non propter Anglorum meritum, sed ob Ibernorum culpam, ut olim in vaticinio Divus Meltamlachtus prædixit.*" *Tom. II. Cap. VI. p. 65.* that is, our sins deserved this scourge; and God willed it, and permit-

MAELTAMHLACHT CECINIT.

Relate, O Maeltamhlacht,
 The history of the latter ages of the world ;
 The fate of the nations of the earth,
 Since ~~R~~ is you that see, and have seen it.

Relate, if it be not an improper request,
 Since you are skilled in solving all queries,
 How the times shall be,
 That are to come upon us, O Cleric.

I will not aspire to prophecy,
 Except thus far, O Maeldithrith,
 That in the latter ages,
 Destitution will fall upon many people.

ted it to happen, not on account of any merit possessed by the English people, but on account of the crimes of the Irish, *as the sainted Maltamlacht long since foretold*. Hence we see that saint Maeltamlacht was a prophet held in high estimation by the old Irish, though we seldom meet his name in historical documents,

* *Maeldithrith*. Who this personage had been, we are unable at present to tell: it is clear, however, that he was a man eminent for sanctity, since St. Maeltamlacht condescends to enter into a colloquy with him on this subject. It would require much time and labor to give a detailed history of our saints in the present state of ancient documents and authorities.

Bɛrla¹ n-ucht ɣach tɪɣe,
 Sɛɕar n-ucht ɣach coɪlle,
 Bɪaɪb ɕaɪll 'na n-ɣaɛdhlɪb
 Uɾ ɕaɛðɪl ɪna n-ɕallɪb.

ɪnd uabap 'ɾɪnd anɕɪɪðh,
 Lɛnɕar ɾop mɪc Whɪleadh;
 ɕo n-dɛnadh aɪɕɾɪɣe,
 'Son coɪɾ tɪɣ a n-dɪbɛɾɕ.

Leaɪɣɾap² do Ohanapɪɪbh,
 Seal an ɪnhɪɾ Fɛɪɪlɪm;
 Nɪ an maɪɕ na Saruɪb,
 Acht ɾa olc d'Éapɪonhɕaɪbh.

¹ *Berla*, is the name for any language, but is for some centuries applied to the English tongue by the Irish, while they designate the vernacular by the term *Gaadhleig*. No Irish peasant would now apply the term *berla* to his native tongue. It is surely the clearest mark of the utter degradation of any nation the abandonment of the native language, no matter how barbarous soever, for that of the conqueror. Such, sorrowful to relate, is the present condition of our people with respect to their native language: it was of this degeneracy the prophet complains. "*And tillage in the bosom of every wood.*" The old Irish were by no means the barbarous wretches the English were wont to represent them; they could enjoy the beauties of nature as fully as any other refined people, they knew how to construct artificial islands on their lakes as spots for recreation, amusement, and health; and their woods and groves were considered by them as ornaments to the face of the country. They had no necessity for hewing them down to make room for cultivation, for, living on the resources of the country, and entirely within themselves, they were not forced to supply the greedy maws of strangers, like their enslaved descendants.

Bearla will be found in the midst of every family,
 And tillage in the bosom of every wood ;
 Galls will become Gaels,
 And Gaels will become Galls.

With arrogance and oppression
 The descendants of Milesius will be persecuted ;
 Until they perform penance
 For the crimes that caused their dispersion.

The *Danair* (strangers) shall be permitted to rule,
 For some time over the Island of Feidhlim (Ireland) ;
 Not through favour to the Saxons,
 But through enmity to the Irish.

* *Leigfer do Danaraibh, &c. The strangers will be allowed, &c.*
 Ireland unquestionably was an island of saints since she received the light of the gospel until the arrival of the barbarous pagan Danes, who prostrated religion, and trampled all sacred things under foot. The people unfortunately imbibed bad habits after the example set before them, and continued in this deplorable state for several centuries. St. Bernard, in his life of St. Malachy, Archbishop of Armagh, gives a frightful picture of the Irish about the middle of the 12th. century ; wicked indeed must they have been, since the holy prelate found the following reformation necessary. “*Cessavit duritia, quievit barbaries, at domus exasperans paulatim leniri cœpit, paulatim correptionem admittere, accipere disciplinam, fiunt de medio barbarisæ leges Romanæ introducuntur, recipiuntur ubique ecclesiasticæ consuetudines, contrariæ rejiciuntur, reædificantur basiliciæ, ordinatus clerus in illis, sacramentorum solemnia rite celebrantur, confesiones fiunt, ad ecclesiam conveniunt plebes, concubinatus honestat celebritas nuptiarum, postremo sic in melius mutata omnia, ut hodie illi genti conveniat quod Dominus per*

Innir a naem chleiric,
 Ma canaic fhior cagatt;
 An fan ríol raen Éibín,
 'San daen rín zo bunad?

'Nuair dénatc allmuiriois',
 Na cionta míc Wíleadh;
 Sgriortar na gall-cata,
 'S bíadhb Éirí a3 díleat.

Ir fada zo (b)-ríortar,
 Na neatcha cáim do ríadh;
 Nar léis an mac móirbheirach,
 'S ínn do bheir ar an la.

Abair, 7c.

prophetas dicit; qui ante non populus meus, nunc populus meus," *vid. Div. Bernard, in vit. Malachie*. When St. Berdard gives so horrid a picture of the morals of the Irish people it is no wonder that our saint would use the words of the text in reference to them. It appears evident from this stanza that the Irish, like every nation that fell into crime, were handed over to foreign bondage to be lashed with rods of iron for their crimes; it is, however, consoling to learn that this slavery shall have a termination. It is of this stanza O'Sullivan Beare speaks. *vid. note supra*.

Inform us, O sainted Clerie,
 If you have had the information ;
 Shall the free race of Heber
 Remain always in thralldom ?

Whenever the strangers will become guilty, [Milesius ;
 Of crimes as great as those committed by the children of
 The bulwark of the stranger will be destroyed,
 And Eire become the property of the original owners.

It is long until these things shall come to pass,
 Concerning which I have been speaking—
 May the Son of supreme power (God) grant,
 That we may not see those days !

RELATE, &c.

¹ *Nuair denatt, &c.* There is another version of this stanza.
 as follows :—

“ Nuair a déanab na h'Allmuiric,
 Na coirce ar clannais Míleab ;
 D'ibertar na Saxona,
 I r beais Éire sa díre.

Whenever the strangers will commit great evils,
 Against the children of Milesius,
 The Saxons shall be expelled,
 And Eire become the property of her rightful owners.

Ալեան¹ ճանար.

Բոջար զա չաւե թա ոյր,
 Եանար թե Բօրձ մօ շարած;
 Ար թաւե Լեմ շիւորի տրա,
 Երօլիքար ար զա Կաշալ-թա.

Աճար ամ * * * *
 Կար ծշաւի քա զա մեյրմաւի;
 Ան աճար ան չաւի շլան,
 Ծաօլիքի քին ին քօլլթան?

Ոյ քօլլիշիւեար ի ծիւրն,
 Ա Ալեան, իր ու շլան թն;
 Երօլ ծան ար Ծա ծօ ոյն,
 Օշիւր ծաւ քին քօլլթար.

Ա (Ե)-քօլլթար Ծան չօ Եաւի,
 Ծե Երիշ մօ Եարա շար մ'երաւի;
 Ելա՞ծ ու ծեր աշ թլեա՞ծ քար,
 Եօրձ Կոման ինձ (Է)-թաւի.

¹ St. Ultan was successor of Braccan in the abbey of Ardbraccan, near Navan, in the County of Meath: our Saint wrote a life of Saint Patrick, and some other pieces, besides his prophecies. He died A. D. 656.

ST. ULTAN CECINIT.

The force of this wind from the east,
Shakes the prow of my bark ;
Sad to my heart is the time,
When persecutions come upon the Church.

I will tell, * * * * *
That will reduce youth to degeneracy ;
Is the meaning of that significative wind,
Intelligible to you ?

Its meaning has not been made manifest to us,
O Ultan, of the most upright intentions ;
Inform us then, for sake of the Heavenly God,
Since it has been manifested to you.

In consequence of matters made manifest to me,
Through the tears I shed for my errors ;
My eyes continued shedding tears,
Until the close of that week !

* This portion of the verse illegible in the vellum MS. is unintelligible in another more modern one which has come to hand, even in the Maynooth copy it is unsatisfactory.

Inneoradri dhæbri rin,
 Scéla deirne ind domáin;
 So ciz rluaz n-Tall ar muir,
 Ro do zabab do Thaeldaib.

Ruaidne¹ mac Toridelba tréin,
 And zabur uile Éire;
 Ir ne lind cizid noir,
 Na dānair zōna luinecha.

Ticfab én bean millfeaf,
 Māz Mide² acur Māz breza;
 Cruacha acur Cairrel Cuire,
 Willfed alor a tochnic.

Ruad zendcar i (z)-críoch Laizen,
 A deircear firr bu de fear;
 Uch! ce deircear nireu rind,
 Olc do zaedrl a zineamain.

An zaetri rzaelar ar real,
 Ir do beir ind ar aneoir;
 Ir tri ind zaet cedna nōir,
 Willfzicheu uil zaedaíl!

¹ *Ruaidre*. Ruadhrigh, or Roderick O'Connor, was monarch of Ireland when the Saxon invasion took place.

² *Magh Midhe, &c.* Plains of Meath, *Bregia* in Meath, *Cruachin*, and *Cashel*. The woman here mentioned is gene-

I will unfold unto you,
 The history of the latter ages of the world ;
 How the forces of the Galls will come over the sea,
 To subjugate the Gaels (the people of Ireland).

Ruadhrighe (Roderick) son of Torlough the brave,
 Will then be monarch of all Ireland ;
 In his time *Danair* (strangers) will arrive
 From the east ; they will be clad in armour.

There will be a certain woman, who will spoil,
 The plains of Meath and of Bregia,
 Together with Connaught and Cashel of Corc ;
 She will spoil them on account of her paramour.

A *Ruadh* (red-haired person) shall be born in the province
 Who will be esteemed a good man ; [of Leinster,
 But, alas ! though this shall be his character,
 Better for the Irish he was never born.

This wind, which will blow over us for a time,
 And which will force us to deviate from our true course ;
 It is through the influence of this same wind from the east,
 All the Gaels shall be ruined !

rally supposed to have been the frail queen of O'Rourke, king
 of Briefne, who eloped with the king of Leinster, which cir-
 cumstance was the main cause of the Saxon invasion. *Tocmic*
gen. tocmac, nom. Some copies read *Tocmarc*, dowry.

Gian leam co (d)-ciocpad an rai.
 Mac nĩ Sacron¹, nĩ de žnað;
 Ir de techta, ChRĪST, ne'm chĩn,
 Cuirfeatar Danaĩn a h'Éirĩnn.

Dia h'aene žluairĩd o (d)-ciž,
 Dia cedaen žabar calað;
 Tnĩ leť bliaðna, meoðairĩ lĩnn,
 Do h'ĩ a řeĩmeař ĩnn Éirĩnn.

Tnĩ hoĩdce do ĩnn Éirĩnn tĩa,
 Co (d)-ciċc ře don ðaĩle řea;
 Ir raet lem' chĩoĩde řĩn,
 Bĩaĩð an chačairĩ tĩe teĩne.

Cath ac Dubach a Maĩrtean²,
 Fāžtar danaĩn a n-aĩrcĩdh;
 Feairĩde lĩom a tabairĩe dōĩð
 Ir ĩad da éĩr řa bĩčbrĩðn.

¹ *Mac Ri Sacson.* The King of Saxon's son, who is here foretold should visit Ireland, is supposed by many to have been the voluptuous George IV. If he be the person foretold, we cannot clearly see how the expulsion of the aliens came about, in consequence of his idle meaningles visit, though it is evident their power in this country is not augmenting since 1821. It is, however, more probable that this royal personage is not yet come, since St. Seandan, apparently treating about the same individual, says:—

"Cĩcfa mac nĩž Sacron,
 Cužaraĩn tair řaĩle;
 Sžairĩð ře ne nĩžo,
 .žaiĩl ĩa tĩne a tanařc."

I think it long until the King of Saxon's son,
 Will come over the sea, and not for love of him ;
 But in consequence of his coming, O CHRIST,
 The strangers shall be expelled by my kindred from Eire.

On a Friday they will leave their home,
 On a Wednesday they will come into harbour ;
 Three half years, I retain in my recollection,
 Shall his reign sway over Ireland.

Three nights will he spend in Ireland at the time,
 Until he come to this place ;
 The circumstance is a pain to my heart,—
 The city will be in a blaze of fire.

A battle will be fought at Dubh-ath, near Maistean,
 The strangers will leave their enclosures ;
 I prefer that it (the battle) be given them,
 For they shall be after that in long affliction.

The king of the Saxon's son will come,
 To them across the sea ;
 He will part with the sovereignty,
 Of the Galls of the country whence he came.

It is very likely that one of the English princes may be sent over here with the view of gaining the affections of the people, and preserving the possession of the country for England ; for a more particular account of this prince, see *the Prophecy of St. Seandan, or Senanus*.

^a *Cath ac Dubhath a Maistean*. Really this battle thus predicted is not the treacherous massacre of the Irish chiefs on the Rath of Mullaghmast, but one yet to be fought between the English forces and the natives, assisted by the foreigners, who will assemble on the Curragh of Kildare. Those foreign forces shall be carried hither by *rowing wheels*, vide *St. Columbkille*, pages 51, 53, 55.

Օղջիմրի շրա շրաւիճե¹,
 Քե ա յ'աշո չա՛հ աօն աւրե ;
 Տշրեքալ չա՛հ աօն յի՛ծ ծօլկեց,
 Եր աշո ծի՛ր չա՛հ տեղալեց !

Եարրոյ յարաբ Ելարան Եար,
 Անձ շէրիոց յօծոն ամար ;
 Ելա յի՛ ծրիշլեց ա (ծ-տած),
 Ելալծ ա շոշոռած լա Ելարան.

Ելարան լա Երաւարն ա՛ծ շիւ,
 Եր տարւ ա՛ծ շարիւրն ա բլւ ;
 Աւր ծրիշլեց անձ շա՛հ շոծ,
 Էա բլաւ՝ Էալշոն Եր ծրիշլեց մօր.

Երաւարն շա՛հ յո՛ւ Եալ-ան-Աւա²,
 Օա Երաւարն ան ծրի՛ յո ծառա ;
 Օերշրիւն ան շա՛հ բլւ,
 Եր բանձ մալոյն լա Երաւարն.

Արաւարն ծրի՛՝ Աւա՛ծ 'բան տար,
 Օո ծրի՛ Աւարն յի՛ Եա Եար ;
 Օո ծրի՛ Աւա՛ծ յի՛ մալե՛ բլւ ;
 Ելալծ ան Երաւե՛ Օերա՛ն ան (ո)-շօր.

¹ *Dlighimsi cisa cruaidhe.* I decree oppressive taxes. Those heavy taxes to be imposed upon the people constitute one of the special themes of prophecy-men throughout all parts of the island ; if the poor-rates, war taxes, &c. are not those meant it is difficult to conjecture what the prophet's meaning may be.

² *Beal-an-atha.* Ballina, *vid. St. Columbkille.*

³ *Rígh.* King. The titles prevalent amongst the ancient

I decree oppressive taxes
 To be demanded every hour (frequently),
 A *scrapal* upon each individual, though oppressive,
 And an *unga* of gold upon every hearth.

After this Kiaran the mild will ask,—
 He the pure, the celebrated cleric,—
 What shall Saint Bridget do on the occasion,
 Her aid will be with Kiaran.

Saint Kiaran, I perceive, is with the Connaughtmen,
 I seldom hear his real merit recorded ;—
 And Bridget, in every condition ever-powerful,
 Assisting the forces of Leinster.

A battle will be fought at Balina,
 In which a very imperious king shall be worsted ;
 That battle will be made gory
 In the morning by the men of Connaught.

The king of Ulster shall be slain ;
 It shall not prove favourable to the king of Munster,
 Nor shall it be advantageous to the king of Meath ;—
 The Red Branch will be wounded.

Irish were *Ard-righ*, *Righ*, *Righ-damhna*, *Flaith*, *Triath*, &c.
 i. e. supreme king, king, king elect or presumptive, prince,
 lord, &c. The military degrees were, *Taoiseach*, *Fear cead*
complainn, *Fearnaonmhair*, *Taoiseach-mara*, &c., i. e. Com-
 mander of a division, centurion, chief of nine men, Admiral,
 &c. Kings were wont to lead their forces in person, hence,
 king is the designation of the chief commander of an army, or
 the leader of a province or district.

Ար ըն լից ան Րուածի¹ յոճար,
 Ծօ ճար Ծօ Զալլի՛ն մօր տար;
 Ձօ շեան Ծօն Րուած Յօ (ն)-Յօլ,
 Ո՞ ճար Էլի ար ան յօշօլ.

Շօնձ միօր յար ան շա՛ն Րուածի,
 Տաճ լիճ ընճ ուլե ա տաշ;
 Ծարիմ ընտ, ո՞ ճա Յօ;
 Երբար տի՛ շա՛ն ո՛ւնո!

Տաճարի աճ շար ան շա՛ն,
 Ծօ մաշի՛ն յն անձ լա՛ն;
 Ե շօնձ ո՞ ճա շա՛նի արիւն
 Երբար տի՛ շա՛ն Օնարի՛ն.

Էր ծաճաճան լա ան շա՛ն,
 Տարար ծաճար ըն լա՛ն,
 Ունա ծաճ ծի՛ն յար ըն.
 Ատ ա մ-բարի՛ն Էօն յոճա (Յ)-Էն!

Ձի՛ն Ալան ա շի՛ն Ալան,
 Բի՛ն ան աբարի՛ն Յի՛ն ընտ;
 Տար լե՛մ՝ Էնճ ըն ըն,
 Բարի ո՞ ճա՛ն լա ընտ.

ԲՕՅԱՆ.

¹ *Ruadh*, meant celebrated, renowned, as well as red-haired.
vid. alibi.

Then the *Ruadh* (Red-haired person) will proceed to
the south,

He will offer much opposition to the Galls ;

My confidence in the *Ruadh* for valour—

He will free Eire from her difficulties.

In a month after that hard fought battle,

Another king will come from the north ;

I assure you, without the least deception,

That three battles will be broken in one day.

The battle shall continue during a whole week,

It will be fought by the sons of a sovereign prince ;

It is at the termination of the week, after that,

The aliens shall be dispersed.

Wednesday will be the day of the battle,

By which the aliens shall be driven from their strongholds ;

None of them shall remain after that

But what birds would be able to carry off in their claws !

I am Ultan of the province of Ulster, —

I narrate the truth, though it is painful to me ;

Bitter indeed to my heart,

Is the violence and power of that wind.

THE FORCE, &c.

Sednan¹ no chan.

Abair nemra a Shedna,
 Scéla deirídh in beata ;
 Ciondar bíor cacha líne,
 Nach lonz fíne m-beata.

Ciondar bíar an pobal,
 Acca (m)-bía cozuir meblach ;
 An racha díubra éin nech,
 Do cum ind nízteach nemda

Deirim ríotra a Chleirích,
 Dách ní tís ír ran tírí ;
 Dách bream tís ar Éairínd,
 Ní h'ézrínd do chímrí.

Leanfadh fálacht an bunadh,
 Brethamain breac an dlígeadh ;
 Ectar mac íra acair²,
 Rachadur do dlígeadh.

¹ Seadnan, Seandan, and Senanus was abbot of Inniscathy, sometimes called Cathaigh-innis, now Scatterry Island ; St. Patrick founded a monastery on this island, and made St. Sednan, or Senanus abbot thereof. The island is situated in the mouth of the Shannon, between the counties of Clare, and

SENANUS CECINIT.

Impart to me, O Senanus (Sedna),
Information concerning the latter ages of the world ;
What shall be the condition of the race of people,
Who will not observe rectitude in their judgments.

What shall be the condition of the people,
Who will entertain false and treacherous intentions ;
Shall any individual of them be admitted,
Into the regal mansions of heaven ?

I take leave to assure you, O Cleric,
That every king who will invade this country ;
Every race that will rule over Eire,
I view with perspicuity.

Falsehood will characterise that class of men, [law :—
Who will sit in judgment to pass sentence according to
Between the father and his own son,
Litigations will subsist.

Kerry ; it was celebrated for the sanctity of its religious fraternity, and also for the number of its churches, 11 of which were standing at the time of the suppression of religious houses.

* *Ettar*, &c. For the impiety and disrespect of children towards their parents. *vid. alibi.*

Leathaid cléirice iud naemcill,
 Uatban acur éccóir;
 No faghac de da tairbadh,
 Acc ar a bfaḡac édaíl.

Treĩḡfíð na mha a m-bandach¹,
 Ar chéilíbh gan póradh;
 Ro dénḡatar can coḡar;—
 Ní barḡfatar an nór rin.

Treĩḡfíð talam a coradh,
 Don neaim ra a deimri;
 Bú farac ḡach lior lomlan,
 Bú h'e an comrád neaimbinn.

Ticcrac fōr plaḡa trōma,
 Ar ríl Ádaím uile;
 Rachḡac uilí in anneim,
 Tre aímneín Whic Muine.

Sḡarḡḡtear a Cairil,
 Clann Cartha, ir clann Éoḡain;
 Inur nach bia 'na (b)-flaitear,
 Acc Danaín ir Deorab.

Teĩḡḡḡtear ríol raer (m)-briain,
 Tar an (c)-Sionaind raer ḡlan;
 Ad chĩḡm mar a (b)-fuilim,
 A (d)-tuilim ina (ḡ)-cinnchib.

¹ For further accounts concerning the state of immorality caused by the Norseman invasion, see St. Columbkille, St Bernard's life of St. Malachy, Archbishop of Armagh, &c.

The clergy of the holy church,
Will be addicted to pride and injustice;
The advantages they will aim at,
Shall be the possession of worldly substance.

Women will abandon feelings of delicacy,
And cohabit with men out of wedlock;
They will follow those practices without secrecy,
And such habits will become almost unsuppressable.

The earth will not produce its fruits,
For the race of people to whom I allude;
Full mansions will be deserted,
And unpleasant will be the tidings concerning them.

Dreadful plagues will come
Upon all the race of Adam;
All will rush into iniquity
Against the will of the Son of the Blessed Virgin Mary.

The Clann Cartha and Clann Eoghain,
Shall be expelled from Cashel;
So none shall hold princely inheritance,
Except aliens and sojourners.

The free race of the O'Brien,
Shall be expelled beyond the clear waters of the Shannon;
I can recognise in my present position,
The decline that will come upon their families.

Cia h'e rzmorar yn line,
 Aca yr yn cŷr i lbroz?
 Abari neam, a Shedna,
 Na rŷela nach ionmuyn.

Ticcrad ma (n)-ionad Danar¹.
 Debchar a fŷor a zuind;
 An fŷyn cuibne gabatt,
 In fluaŷ no trŷen echern.

Ticcradh mŷr coblach Sacran²,
 Iŷ criplach cuan ŷairiond;
 Tearc ne (n)-diongnad mine,
 Bŷaŷc a rŷz 'na (n) zŷaplainid.

Bŷaŷc * * * bŷadna * *
 In rŷze clari na Fŷola;
 No zo (n)-dŷarnat fionzail,
 Zan a (m)-bŷodba da fŷŷna.

Fellŷat fŷŷn ar a chŷile,
 Zu no rzaeltar a (b)-ŷlaŷtear.
 Deaŷŷat clŷodmŷe yr tuadta;—
 beaŷd uaŷach zan maŷtear.

Ticcradh mac rŷ Saran⁴,
 Chuŷaran tar ŷaŷle;
 A'r rzaŷŷa rom ne rŷze,
 Zhŷoll na Tŷŷe a taŷne.

¹ The Danish invasion.

² The English invasion.

Who shall destroy the people,
 Who reside in this country of numerous habitations ?
 Unfold unto me, O Senanus,
 The information that is unpleasant.

A strange people will arrive and take their place,
 According to the knowledge I possess ;
 They will take possession of the maritime parts,
 This very formidable host of aliens.

The fleet of the Saxons will arrive
 In the commodious harbours of Eire ;
 Their mild deeds will be few ;—
 Their kings will be persecutors.

They will rule * * * * * years * *
 As sovereigns of the land of Fodhla (Ireland) ;
 Until they will commit murders,
 Without warning their enemies (victims).

They themselves will betray each other,
 In consequence of which their sovereignty will be broken ;
 They will stain their swords and battle-axes with blood ;—
 They will be a selfish race devoid of benignity.

The son of the King of Saxon will come
 To join them across the sea ;
 He will part with the sovereignty
 Of the Galls in the country whence he will come.

* We found no intelligible words in modern MSS. to supply those illegible in the old copy.

¹ *vide note*, St. Ultan's prophecy, page 104.

3oill acur 3aedil Éireann,
 Ro nīac aenlam daingean;
 In aghaid flua3 na Saxon:
 Nī r3arcan a (3)-caingean.

Ticfadh mac nī Saxon¹,
 Ic torach na flua3 rean;
 Oð chumairc do chéile,
 bīad Éire can uamān.

Rī3hāic en nī for Éirinn,
 3oill ir 3aedail 3lana;
 O nī3hīd in fer reir,
 Nī bīa erfadh orra.

¹ *Ticfadh mac Ri Saxon.* The King of Saxon's son will come. From the text it appears that some English prince will come hither on a martial expedition, but it is impossible to conjecture how this union and fusion of the Saxons and Gaels may

The Galls and the Gaels of Ireland,
Will unite in one confederation ;
Against the forces of the Saxons,
Their confederacy cannot be dissolved.

The king of the Saxon's son will come
At the head of his forces ;
In consequence of the protection he will extend to them,
Ireland shall be freed from her fears.

One monarch will rule in Ireland,
Over the Galls and the pure Gaels ;
From the reign of that man,
The people shall suffer no destitution.

happen ; true it is, however, that the foregoing English princes
and kings are not meant, because the nations were never yet
united ; and the Irish never enjoyed happiness under any one of
the English kings.

Coirneall mac Crṭhain¹ no chan.

Iṛ olc aṭa Éirí nochṭ,
 ʒoill iṛ ʒaediṛ folc aṛ folc;
 Iṛ ʒaediṛ buṛ meala dē,
 Co (d)-tí Sṛianṣall a ʒoirne².

bṛadṛat a (n)-daene ʒu teand,
 Ac ʒanarṛda aṛ muiri meand;
 ʒeileochat ʒaediṛ ne n-dual;
 beaṛṛat co tocṛadh, cṛuaṣ, cṛuaill.

Aṛ cōir ʒaediṛ fa meala,—
 Olc iad fēin, olc a rṣéla;
 Col iṛ ʒō, eačach iṛ feall,
 ʒuṛṛh aṛ chlēirne ʒo coṛtcheann.

¹ Coireall son of Cronan is written Coireall son of Ronan in some MSS. Nothing has come as yet to hand to warrant us in stating precisely who he was, or the age in which he lived, but from the first stanza, wherein he describes the very wretched condition of Ireland at the time, it may be pretty safely inferred that he lived at the commencement of the Danish invasion, and, from the concluding portion of his prophecy, that he belonged to the great Abbey of Bangor, Co. Down. The language in which the prophecy is written is clear evidence

COIREALL SON OF CRONAN CECINIT.

How wretchedly it fares in Erin this night,
The Galls and Gaels in vexations contention ;
The Gaels shall be worsted in the dispute,
Until the time that Sriangalla will come from Derry.

Their people (the aliens) will be powerful,
Upon the boundless ocean ;
The Gaels will sink down into degeneracy,
They shall become beggars, wretches, and slaves.

The condition of the Gaels shall be sorrowful, [table ;
They will be bad themselves, and their history disrepu-
Wickedness and deceit, falsehood and treachery,
Shall affect the clergy continually.

of its being a more modern composition than those of other
saints. We say this in the absence of reliable documents.

² *Sriangalla a Doire.* Sriangalla, literally signifies *the curb*,
or *bridle of the Galls or strangers*, some have thought that
Strangwell, or Strongbow, Earl of Pembroke, who led the first
Saxon invasion, is meant, but he cannot be this person, as it
appears more reasonable that Brian Boromhe is the *curb* of
the strangers mentioned. He may, nevertheless, be one not
yet come.

120 **Ṭarngaine Choineill mjc Cnódaí.**

bíáit Ṭaediá uilí 'h-daoine,
Soir iatir cnoḁ ír daoine ;
Seict (b)-fícthed bíadaíḡ go h-oll,
Líach cláine in eaz comlaḡḡ.

Ac cenb fecht (b)-fícthit go h-oll,
Ṭic Sriangalla ar loch long ;
Toirḡ dāna da (d)-tícc tuirre,
Ic comdaí na (m)-bíec loingrí.

An comdaí rín bo no cruadh,
Du lía a marb ina (m)-baí ;
Ár na laechraib of Ṭlar dnuim,
Suaill beaz nach comtuirim.

Luct na loingze airtgear anḡ,
Cuirtgear ar neimhí neit Ṭall ;
Ár na laechraib of Dnuim Cnó²,
Ṭar farraich acur íarḡḡ.

Inḡ loingez rín tícc tar muir,
Ír íat na (n)-dénam aindlíuzh ;
bíáit Ṭaédaí o dúb co dubh,
Ṭrí laethí du (n)-díchendú.

¹ *Seven score years*, must have a prophetic meaning difficult to explain. Sriangalla is the person who shall restore liberty

All the Gaels shall be held in thralldom
 To the Easterns, their substance as well as their people;
 For seven score years¹ in full,
 Shall the clergy suffer persecution.

At the termination of seven score years in full,
 Sriangalla will come on the lake of ships;
 A bold expedition from which sorrow shall proceed,
 Will be the engagement of those speckled ships.

This struggle will be a hard one,
 There shall be many more left dead than alive;
 So great will the carnage of warriors above Glasdrum be,
 That with the exception of a small remnant, it will be a
 general slaughter.

[spoiled;—

The people composing the armament shall be there de-
 The power of the Galls shall diminish to nothing,
 Upon the armed men above Drum-cro,
 Pestilence and anguish shall descend.

It is by this fleet that will come across the sea,
 The transgression will be committed;
 The Gaels will be from darkness to darkness,
 During three days engaged in slaughtering them.

to the oppressed Irish. Hence the Danes can by no means be
 alluded to here.

¹ *Drom-cro*, the hill of blood.

Ṣṡṡa na luṡṡṡṡṡ, ṡṡṡṡṡ ṡṡ ṡṡṡṡ,
 ṡṡ ṡṡ meṡa ṡṡṡṡṡ ṡṡ ṡṡ;
 ṡṡṡṡ ṡṡ ṡṡṡṡ ṡṡ ṡṡṡ ṡṡṡṡṡ,
 Ṣṡṡ beṡṡṡ ṡṡṡ ṡṡṡ ṡṡ ṡṡṡṡ.

ṡṡ ṡṡ ṡṡ ṡṡṡṡṡ na luṡṡṡṡṡ,
 Ṣṡṡ ṡ (ṡ)-ṡṡṡṡṡ ṡṡṡ ṡṡṡṡṡ;—
 ṡṡ ṡṡ Ṣṡṡṡṡṡṡṡ ṡṡṡ ṡṡ,
 Ṣṡṡṡṡṡ ṡṡṡṡ Ṣṡṡ ṡṡ ṡṡṡṡṡ.

Ṣṡṡṡṡṡṡ ṡṡ ṡṡṡ ṡṡṡṡṡ,
 ṡṡṡṡ ṡṡ ṡṡṡ ṡṡṡṡṡ ṡṡ ṡṡṡ;
 ṡṡ ṡṡṡṡṡ ṡ, ṡṡ ṡṡ ṡṡ,
 Ṣṡ ṡṡṡ ṡṡṡ ṡ ṡṡṡṡṡṡ ṡṡṡ.

'Ṣṡ ṡṡṡṡṡ¹ ṡṡṡṡ ṡṡ ṡṡ,
 Ṣṡ (ṡ)-ṡṡ ṡ ṡṡṡṡ ṡṡ ṡṡṡṡṡ;
 Ṣṡṡṡṡ ṡṡ ṡṡṡṡṡ ṡṡṡṡ
 Ṣṡ ṡṡṡṡṡ ṡṡ ṡṡ-ṡṡṡṡ.

Ṣṡṡṡ ṡṡṡṡṡ², ṡṡ Ṣṡṡṡ ṡṡṡṡṡ,
 Ṣṡṡṡ Ṣṡṡṡṡṡ, ṡṡ Ṣṡṡṡ Ṣṡṡṡṡ;
 Ṣṡ ṡṡṡ ṡṡ ṡṡṡ³ ṡṡ ṡṡṡṡ
 Ṣṡ (ṡ)-ṡṡṡṡṡṡ ṡṡṡ 'ṡṡṡ ṡṡṡṡṡ.

¹ *Roileag. Cemetery.* If Brian Boroimhe be the person to whom allusion is made, Armagh then is the cemetery, as that monarch by his will ordered that his remains should be deposited in the cathedral of Armagh.

The fate of the women of this ~~fleet~~ will be pitiful,
 They shall deliver their progeny to ~~wretchedness~~;
 They shall remain in bondage in the country,
 Except a few who will effect their escape over the sea.

[expedition,
 That shall be the doom of the forces composing this
 Concerning whose fate I indulge in lamentation ;—
 Sriangalla will ~~be~~ the king,
 Who will reduce the power of the Galls to nought.

From that time Sriangalla will be,
 Engaged in contention and battle ;
 It is a fact devoid of any falsehood,
 That he shall be slain in a bloody battle.

The cemetery which the king will choose,
 On the occasion of his corpse being laid in dust ; [crowds,
 Shall be a cemetery renowned for being frequented by
 Where souls shall be much benefitted.

Aedh (Hugh) the pure, and Hugh the sincere,
 Flann of Tara, and Flann Ciotach ;
 It is long until one of those kings will come,
 Until then a sound shall not be heard in the cemetery.

¹ *Aedh aengach*, &c. *vide*. St. Columbkille's prophetic poem on the celebrated *Aedhs*.

² *Fada*, &c. This proves clearly that one of those great warriors called Aedh has not yet appeared.—*Vide Columb. on the Aeds, et alibi*.

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Օձ (b)-բեարժիր Յաւիլ մար աւա,
 Եւրի բլորա, մաւա, մոն,
 Եւսձա յա բելլե բէլե,
 Եւ հ'յուլ ճիւ բլրէլլե:

Ճաճիւ արի ր չեյոտե,
 Բո շար քա զար ու ղեյլ՛ջե ;
 Ուոհա եւարած եւամոյն ուծ,
 Ա եղ յոյծ աւ Երրոպարի !

Coirreca ua nju co bhráth,
In t-ionadh re a chabhar cach ;
Nocha n-fuil ionad mar é,
Jr ré in t-éir Roimh in mae !

15 OLC.

¹ *Bennachur*. Bangor in the county of Down. The great celebrity attained by the monks of Bangor is beyond belief. It is impossible to give a description of the holy Bangor, or of the

The son of Donn shall be expelled,
From his territories on this side of the Shannon ;
Three kings of Ireland will be recorded, [cemetery.
To have directed their remains to be interred in this

Did the Gaels only learn the truth of the fact, as it is,—
All their men, youths, and women,—[this smooth cemetery,
(Did they know) the extraordinary privileges attached to
It is in it they would arise to the general Judgment.

Were all the Gaels that ever lived and shall live,
Interred in the mould of this cemetery ;
Murky demons should not have power to carry away,
The least among them from Beanachoir.

Consecrated from this day henceforth for ever,
Is this spot which will prove beneficial to all ;
There is no place similar to it in point of importance ;—
This level spot is the third Rome !

HOW WRETCHEDLY !

sanctified customs of the place here, because we would go
largely into history instead of prophecy.

Նաեմ Եարկար¹ ու ինչ.

Պարտաւ շար զի Երկրոյն սաւմ,
Քե տոյճեհտ Ե Կ'Արան բաւար;—

¹ St. Bearcan was abbot of the monastery of Glasnevin; he died on the 12th day of October, 544, he wrote a poem in praise of St. Bridget, according to O'Reilly's Irish writers; he was a person of great sanctity, and is said to have wrought many miracles. In a poem said to have been an extract from the *Saltair Chaiseal*, i.e. Psalter of Cashel, the following notice of his prophecies is found. It commences;—Բարար և Տաւար Շարլլ:—

Ճաճալ Տաւարար Երկր,
Երկր ար Երկրոյն յԵրկր;
Ինչ Պառ նա Ե-Ե Դա ինչ,
Ե Դառ նա ինչ Դա Ե-Երկր.

Ու Ե Ե-Երկր Ե Ե Շարլլ,
Ու Ճաճար ինչ Ե Երկր;
Ու Ե Շարլլ Ե Ե Երկր,
Շար և Ե-Երկր Ե Ե-Երկր.

Երկր Տաւարար Երկր,
Շարար ինչ Ե Ե-Երկր;
Պար ինչ և Ե-Ե Երկր—
Ե Երկր Ե Ե Երկր.

Երկր Շարար Ե Երկր,
Երկր Ե Ե-Ե Երկր;
Ե Երկր Ե-Երկր Շար,
Ե Երկր Ե Ե-Երկր.

SAINT BEARCAN CECINIT.

Bear back my blessings for prosperity to Ireland,
On my arrival in chilling Arran ;—

Fada lom dar mo laim,
Do t-tig carngaine Bearcan;
Do b-feicinn an t-Aedh enzac,
A nizeact na caem Teamrac.

TRANSLATION.

A Saxon invasion from the east,
Will come upon green Eire ;
Mael-na-mbo and his clann,
Will lead them into the territory.

Until a battle shall be fought at Singland,
They (the Irish,) shall possess no fortress ;
After the battle of Singland the Galls shall not be,
Long in possession of the strongholds of Eire.

They will drive the Saxons across the sea,
And separate them from their possessions ;
I rejoice at their downfall—

It is in the Book of the Ancients I found it.

The Albanians (Scots,) will then arrive,
They will behave bravely at the battle of Singland ;
Powerful shall the men of Alba be,
In banishing the Galls, (strangers).

I think the time long, by my hand,
'Till the *prophecy of Bearcan be fulfilled* ;
So that I might behold Aedh the dauntless,
In the sovereignty of the noble Tara.

beaib Éine zan nian zan nach,
Cu toir an t'Áedh aenach¹.

Ir diaz fir an anma ruaibh²,
Ticc anm teine a ruaibh;
berca azaib zu (h)-Ác-clach;—
D'Éirí uile bu (h)-aen trach.

Ábair a bercaib badha,
Do chan Ciaran³ in chraibh;
Cindar bair Éine zan onn,
h'ó reo mach zo h'Áed iodhon?

biaib mur bior anam ip péin,
Fuirneach na rochnuiz a (3)-céin;
Éine fa daene dollaibh,
Á doine fa Danaiaibh.

Olc bair an Éine fazhmoib,
Zu (d)-tic caradh Poir Pattraiicc,
Mac an Deiriz diomra co (m)-blaich,
Pattraiicc ne choir iz caiaibh.

This extract of a poem, said to be found in the Psalter of Cashel, shows the estimation in which the prophecy of St. Bearcan was held by the ancients, and confirms an opinion expressed in a note on the prophecies of St. Columbkille, namely, that the third Aedh, or Hugh, of whom that saint treated, is not yet entered on his career of military glory.

Ireland shall remain without order or prosperity,
Until she will be relieved by Hugh (Aedh) the sincere.

After the man whose cognomen will be Ruadh (red),
A spirit of fire will come from the north ;
He will march towards Dublin ;—
There will be but one lord over all Ireland.

Inform us, O amiable Bearcan,
What Kiaran the pious foretold ;
How shall Ireland continue without prosperity
Henceforth, until the days of that Hugh ?

She will be situated like a soul in torture,
For a long time awaiting a cooling relief ;
Ireland shall bend under the thralldom of the great,
And her people will submit to the yoke of aliens.

[have,

Wretched shall be the state of that Eire we are about to
Until a friend will arrive at the Port of Patrick ;
The son of the vigorous *Dearg*, with great renown,
Patrick will be by his side in battle.

¹ *Aedh aengach*. Aedh, or Hugh the fearless, *vide preceding note*, and St. Columbkille, *page 46*.

² *Ruadh*. Red-haired, or renowned. This prophecy to all appearance refers to Hugh O'Neill and Red Hugh O'Donnell, yet we think some other person is meant.

³ *Ciaran* St. Kiaran wrote some prophecies, but we have not seen them ; they are probably lost.

Οο βεῦρα cάδαρ do Chluai¹,
 Ἀ Chjápaíñ añ zota zluai¹;
 Oha tpiocha²tt bládaíñ zu (m)-bñí,
 Na (d)-tēíð a nept ari neimñí.

h'ē po beiri zleo do Tallai²,
 Oa η-δοιεραδα²ρ a d-τεροίð allaí;
 Zu (d)-tēíð co Rōíñ tap tuíññ zlan,
 bláíð 'na níz mōri ari²ma²rchá!

¹ *Cluain*. Clonmacnoise of St. Kieran.

² This stanza appears to be an interpolation. I remember

He will deal favorably with your Cloyne,
O Kiaran of the pure voice ;
Twice thirty years will his might last,
During that period his power shall not decline.

It is he that will bring affliction on the Galls,
By which their savage hordes shall suffer ;
Until he will sail across the azure sea to Rome
He will be a great king renowned for feats of arms.

that it was written in different hand-writing to the rest of the
MS. from which I have copied it.

LIFE OF SAINT MALACHY,

ARCHBISHOP OF ARMAGH,

A.D. 1148,

Having been requested by Mr. O'Kearney to preface the transcript of Pere Gorjen's interpretation of St. Malachy's prophecy with a short sketch of his life, we beg *in limine* to state, the following *pages* are compiled from Baronius' "*Annales Ecclesiastici*," (xii. p. 305) Rohrlacher's *Histoire de l'Eglise Catholique* (xv.) Butler's "*Lives of the Saints*," and Lingard's "*History of England*."

It is with no ordinary feeling of timidity that we venture to take up our pen to write a few words respecting a Prelate who rendered Ireland the Island of Saints, illustrious as well by his sanctity and learning as by his close intimacy with the mellifluous Bernard of Clairvaux, in whose monastery and under whose spiritual direction he confided his soul to the care of his God and Redeemer, JESUS CHRIST.

St. Malachy (called in Irish Maol-Maodhog O'Morgair) was born at Armagh, (the Archiepiscopal See of which he was destined to adorn in after years) in 1094; his parents were of high rank and very virtuous withal, so that they were anxious to train him in the fear of the Lord. He was ever distinguished for his meekness, humility, obedience, modesty, and was truly diligent in his studies.

St. Malachy was recommended for Holy Orders (by a saintly recluse (Imarus) whose cell was in the vicinity of the Cathedral Church of Armagh, and whose disciple he had long been, notwithstanding the jeering of his friends, who could not bear the thought that one of so delicate a constitution and such fine accomplishments and disposition for the world should embrace so mean and contemptible a state of life), to Celsus Archbishop of Armagh, by whom he was ordained Deacon, and when in his twenty-fifth year raised to the Priesthood. Celsus appointed him his Vicar, when St. Malachy made "several regulations in ecclesiastical discipline, which were authorized by the Bishop, and settled the regular solemn rehearsal of the canonical hours in all the Churches of the Diocese, which, since the Danish invasion, had been omitted, even in the Episcopal cities; he had learned chanting in his youth, and had preserved it in his Monastery, even at a period when there were more who could not or would not say either in the city or Diocese (*lorsquil n'y avait encore personne qui sût on voulût chanter, soit dans la ville, soit dans la diocèse*) what was yet of much greater importance he re-established the use of the Sacraments, of Confession or Penance, Confirmation, and the regular performance of Matrimony.¹

Our Saint being apprehensive that he was not sufficiently acquainted with the canons of the Church to effect a thorough reformation of discipline, betook himself, with

¹ Recipiuntur ubique Ecclesiasticæ consuetudines contrariæ rejiciuntur sacramentorum rite solemnia celebrantur confessiones fiunt ad ecclesiam conveniunt plebes, concubinatus honestat celebritas nuptiarum.

the consent and approbation of his Diocesan and director, to Malchus Bishop of Lismore, who was regarded, on account of his sanctity and learning, as the oracle of all Ireland, and was by him diligently instructed in all things belonging to the divine service and the care of souls.

After Malachy had resided for some time at Lismore he was recalled by his Diocesan, and returned to Armagh, when he was placed over the Abbey of Benchor,¹ the revenues of which were enjoyed by one of his uncles. This religious house had been founded by St. Comgall in 555, and was the Parent of numerous colleges as well in Ireland as in England, Scotland, and of several illustrious Saints, among them we need only mention Saint Columbanus. While Abbot of Benchor, St. Bernard informs us that our Saint performed many miracles, and was favored with some visions; but our space being limited we can only refer to these circumstances *en passant*.

When in the thirtieth year of his age, he was consecrated at the express command of his director, Imar, Bishop of Connor. He remained there for some time until the death of Celsus, who appointed him his successor to the See of Armagh, an office he was unwilling to take on himself, until threatened with excommunication by the Papal Legate, Gillibert Bishop of Limerick; but he did not exercise his episcopal functions until the death of Maurice, who had been elected by the relatives of the deceased Prelate Celsus, when he was installed by King Cormac, and the Bishops of the province, and acknow-

¹ Benchor, from *Benedictus-chorus*.

ledged as the sole legitimate metropolitan of Ireland, A.D., 1133.

St. Malachy, on his way to Rome, whither he went to obtain the Pallium as well for the Diocese of Armagh as that of Tuam, (a see lately erected by Celsus), visited Clairvaux, where he formed the acquaintance of St. Bernard. At Rome he was received with honor by the Sovereign Pontiff, Innocent II. who would not hear of his petition for spending the remainder of his life at Clairvaux. On his return, he again called on St. Bernard, and left four of his companions there, who, "taking the Cistercian habit, afterwards came over to Ireland and instituted the Abbey of Mellifont, in 1147."

The Pallium not having been sent to St. Malachy as promised by Pope Innocent II. the Archbishop determined to visit Rome to see Pope Eugenius III. and on his way called at his beloved Clairvaux, (which he did) in October, 1148. Having celebrated the Conventual Mass with his usual devotion on the feast of St. Luke, he was seized with a fever which obliged him to take to his bed. The good Monks were very active in assisting him; but he assured them that all the pains they took about him were to no purpose, as he would not recover, for he well knew that his end was at hand, and was certain that if he died that year it would be on the Festival of All Souls; as he had no slight confidence in the assistance which the departed received from them on that day. He had also said, that if he died while travelling it would be at Clairvaux. He asked for the Holy Oil; and as the Community were preparing to bring it to him in solemn procession, he descended from his room to the Church, and

received Extreme Unction and the Viaticum, lying on ashes strewed on the floor. It was easily perceived on the festival of All Saints that he was dying, and the whole community were summoned to his bed side. Looking at them he said, "I have most earnestly desired to eat this passover with you, and have not been disappointed." Then he added: "Take care of me, I will not forget you if I be allowed, but I doubt it not, for I have believed in God, and every thing is possible with Him, in whom I believe; I have loved God, and have loved you, and charity will never cease;" and looking up to heaven, he said, "O God, preserve them in thy name, and not these alone, but all those who by my word and entreaty have been consecrated to thy service." Then each one of the community passed him individually, and he bade them rest themselves, as his hour was not yet come. The Community returned about midnight, and accompanied with Psalms and spiritual hymns the holy soul who was returning home; all had their eyes fixed on the dying Prelate, but none perceived that he had breathed his last; so calmly did he fall asleep on the Festival of All Souls, 1148.

His life was written by St. Bernard at the request of the Abbot of Mellifont, (Corgan).

It may be deemed superfluous, if not arrogant, in our calling the reader's attention to a controverted subject, so shortly after perusing the departure of a Saint to his Father-land—so shortly after witnessing the cheering effect of the exit of one from this world of woe to that of eternal happiness, it may be that feelings of holy calm

and sorrow, tempered by the sweet consolation that another protection was now in the world of spirits to protect us by his merits, and feeling such as possessed St. Bernard and his brethren at Clairvaux, may possess the reader's soul, yet it is our duty to refer to the accompanying Prophecy attributed to St. Malachy.

The Breviary in its office for the festival of St. Malachy, speaks of his having been enriched with the gift of prophecy, and of this, who can doubt, when St. Bernard tells us that, he had a foreshadowing of his death ?

The objections to the following prophecies are, as far as we can learn, threefold :—

1. The silence of St. Bernard.

2. The tortuous method adopted by the interpreters, in applying them to the various sovereign pontiffs.

3. The introduction of the Anti-Popes, as in Nos. 6, 7, 8, 36, 42, 43, 44, and 53.

1. The silence of St. Bernard. It is contended by those who are sceptical as to the genuineness of these prophecies, by men who would, alas ! require almost a visible miracle, to enable them to believe in Christ Himself, that St. Malachy's own biographer was ignorant of their existence, and hence, they deem and hesitate not to call these prophecies a FORGERY &c. &c. They forget that in all probability, St. Malachy, from his excessive humility, lest he should be too proud of the gifts of God, towards himself, might never have mentioned these prophecies to St. Bernard.—But say these sceptics.

2. " The tortuous methods adopted by the various interpreters in applying them to the Sovereign Pontiffs, is a second convincing proof."

We would fain ask the objector, if all unproved prophecies are so plain that no "TORTUOUS METHOD" is required to explain them. Methinks any one acquainted, no matter how superficially, with the writings of the day, would see the folly of this objection; but what "tortuous methods" are applied by our interpreter, Péré Gorjeu, the only one we have met with, in his application of the prophecies—Take for instances, No. 5, "*De rure alto*." Did it require much ingenuity to apply these words to Adrian IV, or again No. 11, *SUS IN CREBRO*—what plainer than its application to URBAN III, or what ingenuity is shown in 27, "*Rosa Composita*?" Are not the prophecies No. 96, 100, and 101, equally clear. Might it not be said with truth of Pius VI, that he was *Peregrinus apostolicus*? Did not Gregory XVI. come from *De Balneis Etruviae*, and of Pius IX, who is there that will deny the applicability of the words "*CRUX DE CRUCE*;" were they not universally used during the revolution of 1848, when a lawless band of ruffians and marauders possessed the Eternal City, and compelled the Lord's anointed to flee to Gaeta? It may be said that *Crux de Cruce*, could be applied with equal truth to Clement VII, and Pius VI, as to Pius IX; but, though Rome was sacked in the days of Clement VII, still with that solitary exception, it could not be said that his life was *Crux de Cruce*, so also, with Pius VI; to none then, can these words apply with greater force, than to that wonderful man, raised up—providentially raised up—to sit in the Chair of St. Peter, in these troublous times. Let one read the history of the last few years, and every act of Pius IX. brings before

the mind of the reader the words **CRUX DE CRUCE**, with awful solemnity. Clement VII. was not compelled to quit Rome, Pius VI. was conducted as a prisoner to Fontainebleau, whereas, Pius IX. was obliged to flee for his life to Gaeta, and throw himself on the protection of a foreign sovereign, but neither time nor space will allow us to enter further into this point.

The third objection is—The introduction of the Anti-Popes.—

The sacred pages recording the children of Israel, mention the names of usurpers and bad sovereigns, so also does profane history, and therefore why should not St. Malachy have had the schismatical **VICTOR IV.** in his mind, when he inserted the words *Ex tetro Carcere*, to whom can they be so well applied, who so blind as one deprived of the successors of St. Peter?

Bitterly, aye most bitterly, do we regret that it is not in our power to apply the various prophecies to the sovereign Pontiffs, from Clement IX, (1667) to Pius IX, as we feel assured that one well versed in Italian literature, could know how *Canis et Coluber*, applied to Leo XII, or *Aquila rapax*, to his predecessor Pius XII, or *Animal rapax* to Benedict XIV.

One who boasts that he is a son of St. Jarbath.

Moate,

Festival of our Lady of Salette, 1855.

ATTRIBUTED PROPHECY OF ST. MALACHY, ARCHBISHOP OF ARMAGH, RELATIVE TO THE SOVEREIGN PONTIFFS FROM 1143 TO THE END OF THE WORLD.

I.

Ex Castro Tybris—From the Castle of Tiber,

CELESTINE II. 1143

Celestine was a Tuscan by birth—being a native of Fort S. Felicita near the Tiber, now called Cita S. Castello.

II.

Inimicus Expulsus—The Enemy Expelled.

LUCIUS II. 1144

Lucius II. was called *chasse-enemi* from his crest—the Bear. Lucius II. was a Regular Canon of the Monastery of Sancta Cruce, and the Cross puts to flight the Devils the true enemies of our Lord.

III.

Ex magnitudine montis—From the magnitude of the mountain.

EUGENIUS III. 1145

Patria Hetruscus ex oppido Montis Magni.

Hence he was called by our prophet “*Ex magnitudine montis,*” from the magnitude of the mountain.

IV.

Abbas Suburranus—The Subburran Abbot.

ANASTASIUS IV.

1153

De familiâ Suburrâ.

Anastasius was Abbot of St. Rufus. Suburranus is used in reference to one steering a great vessel which Anastasius certainly did as sovereign.

V.

De rure albo—Of the Alban (white) country.

ADRIAN IV,

1154

Adrian IV. was the only Englishman that has ever succeeded to the Chair of St. Peter: he was born in the vicinity of St. Alban.

I. England was called Albion on account of her *white rocks and white cliffs*.

II. Adrian was born at Maluversbury, a village dependant on St. Albans.

III. He was consecrated Bishop of Alba,

IV. He was sent as legate to Norway, a country where there is almost perpetual snow.

VI. The holy candor and innocence of his soul acknowledged by Eugenius III, who sent him to the North to convert souls to Jesus Christ.

VI.

Ex tetra carcere.

VICTOR IV.

(Anti Pope).

1159

Victor fuit Cardinalis Sti. Nicolai in CARCE Tulliano :—

The words *Ex tetra carcere* prove that Victor ascended

the Chair of St. Peter schismatically, and that he had not the light of the successor of the Vicar appointed by Jesus Christ.

VII.

Via Transtyberina.

PASCHAL III. *Anti-Pope* 1169

Guido Cremensis Cardinalis St. Mariæ trans Tyberini.
Cardinal of St. Mary's beyond the Tyber.

VIII.

De Pannoniâ Tusciæ.

CALLIXTUS III. *Anti-Pope* 1169

Hungarius natione episcopus Cardinalis Tusculanus.
The two nations Italy and Hungary are ever mingled
in an evil augury.

IX.

Ex Anseræ Custode—Of the Guardian Goose.

ALEXANDER III. 1175

Ex familiâ Paperonanâ.

Our reader will recollect, that when Brennus attempted to sack the Capitol he was prevented by the cackling of some geese ; the family of Alexander III. descended from one of those who, aroused by the geese, repulsed Brennus.

X

Lux in Ostio—The Light in Ostium.

LUCIUS III. 1181

Cardinalis Ostiensis.

“ Luca dedit lucem tibi Luci pontificatum,
● Ostium papatum. Verona mori ;
Imo Verona dedit tibi Lucis gaudia,
Exitium curas Ostii Luca mori.”

XI.

Sus in crebro.

URBAN III. 1185

Ex familiâ Crebellâ quæ suem pro armis gerit. He was a native of Milan—from Mediolanus so called, in consequence of a tradition of a sow covered half with wool and half with silk, and hence Urban was called sus in crebro, being a native of Milan.

XII.

Ensis Laurentii—Sword of Laurence.

GREGORY VIII. 1187

Cardinalis Sti. Laurentii in Lucina cujus insignia *Enses falcati*. His armorical bearing was a drawn sword—was Cardinal of St. Laurence.

XIII.

De Schola Exiit—Departed from School.
(*Schola.*)

CLEMENT III. 1188

Romanus Ex domo Scholari.

XIV.

Ex rure Bovensi—From the Bovensian territory.

CELESTINE III. 1191

Ex familiâ Bovensi. He was descended of the Bovensian family.

XV.

Comes Signatus.

INNOCENT III. 1198

1. His motto was *Fac mecum Domine signum in bonum.*

2. He was Ex familiâ comitum signiæ.

3. The dove, which on his being elected Sovereign Pontiff, flew over his head and perched on his left hand.

XVI.

Canonicus de Latere—Canon of Lateran.

HONORIUS III.

1198

Ex familiâ Sabelliâ, Canonicus St. Joannis Lateranensis. He was Canon of St. John Lateran.

XVII.

Avis Ostiensis—The Ostian Bird.

GREGORY IX.

1227

The arms of Gregory IX. were an Eagle. He was Cardinal Bishop of Ostia, in the Diaconate of St. Lucy, situated in the east of Italy and celebrated for its Eagles.

XVIII.

Leo Sabinus—The Sabinian Lion.

CELESTINE IV.

1241.

Mediolanensis cujus insignia Leo : Cardinalis Episcopus Sabinus.

His arms were the Lion : he was Cardinal Bishop of Sabina.

XIX.

Comes Laurentius—Count of Lawrence.

INNOCENT IV.

1243.

[Comes Lauvanix Cardinalis S. Laurentii in Lucinâ.

1. His title as Count of Lauvania.

2. His zeal and ardor for religion, against Frederick II, was similar to that of S. Laurence against Valerian.

3. He ordered the Cardinals to wear a red hat, not only as a mark of their dignity, but to show that they were ever ready to shed their blood for God.

XX.

Signum Ostiense—The Standard of Ostia.

ALEXANDER IV.

1254.

De Comitibus Signiæ Episcopus Cardinalis Ostiensis.

1. The name of Signy.
2. The title of his Diocess.
3. His proclaiming a crusade against Manfred and his adherents, who persecuted the Church.

XXI.

Hierusalem Campaniæ—The Jerusalem of Champagne.

URBAN IV.

1261.

Trecensis in Campaniâ, Patriarcha Jerusalem.

Urban was born at Troyes (Champagne), and taking the part for the whole; the application of this prophecy can (despite the sneers of unbelievers) be applied to none other but him.

XXII.

Draco Depressus—The dragon crushed.

CLEMENT IV.

1265.

Cujus insignia Aquila unguibus draconom tenens.

1. His change of life after his wife's death.
2. His courage against the English who had rebelled against their King and the Holy See.

communication he fulminated
of obeying like Angels, had
ns from Hell.

in not selecting any of his
preferment.

III.

us Vir.

ORY X.

1271.

n quæ anguem pro insigni

a noble family who bore the

XIV.

tor Gallus.

CENT V.

1276.

Innocent V. was a French-
Preachers.

XV.

Comes.

AN V.

1276.

i ex comitibus Lauvaniae.

r was depicted by his saying,

emy no greater harm than to

XVI.

The Tuscan Fisher.

N XXI.

1274.

Episcopus Cardinalis Tusc-

John was a good
The appellative P
his age

Rosa Compos

NIC

Quæ rosam in insigni

This Pontiff was the first
changed the family crest
quence of one of his cousins
abortion similar in appearance

XXVI

Erteloneo Liliacei

MARTIN

Cujus insignia lilia, Canonic
Martini Turonensis.

The term *Liliacei* means not so
show that the Pontiff to whom it rel
IV. who was the Treasurer of S. Ma
fleur de lys is a well known emble
Virgin in France.

XXIX.

Ex Rosâ Leonin

HONORIUS IV

Ex familiâ Sabellâ cujus insignia
atu.

XXX.

Picus inter Esc

NICHOLAS I

Picenus patriâ Esculanus.

John was a good Physician, and a native of Portugal. The appellative PISCATOR from his name Peter and from his see.

XXVII.

Rosa Composita—The Rose Composita.

NICHOLAS III.

1277.

Quæ rosam in insigni gerit dictus composita.

This Pontiff was the first of his family (Orsini) who changed the family crest a bear to a rose, in consequence of one of his cousins having been delivered of an abortion similar in appearance to a bear.

XXVIII.

Exteloneo Liliacei Martini.

MARTIN IV.

1281.

Cujus insignia lilia, Canonicus et Thesaurarius S. Martini Turonensis.

The term *Liliacei* means not so much his crest as to show that the Pontiff to whom it refers must be Martin IV. who was the Treasurer of S. Martin of Tours; the *fleur de lys* is a well known emblem of the Blessed Virgin in France.

XXIX.

Ex Rosâ Leoninâ

HONORIUS IV.

1285.

Ex familiâ Sabellâ cujus insignia rosa à lenibus gestatu.

XXX.

Picus inter Escas.

NICHOLAS IV.

1288.

Picenus patriâ Esculanus.

1. The inhabitants of Ascoli are called Pici and individually Picus, because, when their ancestors went to that country, a little bird, called Picus Martius, perched on his standard: hence the name Piceni.

2. *Esca* for *Esculum* (Ascoli) the native city of Nicholas IV.

XXXI.

Ex eremo celsus.

CELESTINE V.

1294.

Vocatus Petrus de Morino Eremita.

XXXII.

Ex undarum benedictione.

BONIFACE VIII.

1294.

Vocatus prius Benedictus Cetanus cujus insignia undæ.

From Gaeta, whence their crest.*

XXXIII.

Concionator Patercus—The Orator of Patara.

BENEDICT X.

1303.

Qui Vocabatur Nicholaus ordinis Predicatorum.

Paterius, from his native city Patara.

XXXIV.

De Fessis Aquitaniis.

CLEMENT V.

1305.

Natione Aquitanicus cujus insigne fissæ erant.

* As this Pope has been severely censured by Protestant writers, we are induced to state a fact mentioned by Spondanus, that his body was found intact and uncorrupted, such as his nose and lips, in 1605, about 302 years after his death.

XXXV.

De Sutore Osseo—Of the Shoemaker of Ossea.

JOHN XXII.

1316.

Ex familiâ Ossâ Sutoris filius.

John was the son of one Arnould a cobler (sutor), and formed one of the suit of Pierre Ferrier Archbishop of Arles.

XXXVI.

*Corvus Schismaticus—The schismatic raven*NICHOLAS V. *Anti-Pope.*

1328.

Petrus de Corbavio contra Joannem XX. Antipapa Minorita.

XXXVII.

Frigidus Abbas—The Frigidian Abbot.

BENEDICT XII.

1334.

Abbas Monasterii Fontis Frigidi. Abbot of the monastery of Fontis Frigidi.

XXXVIII.

De Rosâ Atrebatensi.

CLEMENT VI.

1342.

Episcopus Atrebatensis cujus insignia Rosæ.

He was born at Rosiers, and was Bishop of Arras.

XXXIX.

De Montibuss Pammachii.

INNOCENT VI.

1352.

Cardinalis SS. Joannis et Pauli tituli Pammachii cujus insignia montes.

XL.

Gallus Vice Comes—The Gallic Viscount.

URBAN V.

1362.

Nuncius Apostolicus ad Vices-Comites Mediolanensis.

Urban V. was a Frenchman (*Gallus*), and had a right to the title of Viscount, on account of his being one of the Legation to Milan.

XLI.

Novus de Virgine Forte.

GREGORY XI.

1370.

Qui vocabatur Petrus Belfontis Cardinalis *stæ* Mariæ novæ

This motto by the figure called Metalepsis, should be *novâ de virgine fortis*—whence *novâ* would apply to the title and *fortis* to his name.

XLII.

*De Cruce Apostolicâ.*CLEMENT VII. *Anti-Pope.*

1378.

Qui fuit Presbyter Cardinalis SS. XII. Apostolorum, cujus insignia Crux.

XLIII.

*Luna Cosmedina.*BENEDICT XIII. *Anti-Pope.* 1394.

Antea Petrus de Lunâ Cardinalis Stæ Mariæ in Cosmedino.

1. By his prenomen de Lunâ.
2. By his arms.

3. By the name of the city, whence his title de Lunâ.

4. By the fickleness of his disposition, at one time desiring and at another opposing the union of the Church.

XLIV.

Schisma Barchinonicum.

CLEMENT VIII. *Anti-Pope.* 1424.

Qui fuit Canonicus Barchinonensis.

XLV.

De Infrnæ Prægnanti.

URBAN VI. 1378.

Neapolitanus Prægnanus natus in loco qui dicitur Infernus.

Urban was moreover Archbishop of Cuenza, Acherontine, which is also Infernus, according to the Poets.

XLVI.

Cubus de mixtione.

BENEDICT IX. 1389.

Ex familiâ Tonacallâ a genuâ Ligurne cujus insignia cubi.

XLVII.

De Meliore Sidere.

INNOCENT VIII. 1404.

Vocatus Cosinatus de Melioratis cujus insignia sidus.

XLVIII.

Nauta de Ponte Nigro—The Navigator of Ponte Nigro

GREGORY XII. 1406.

Venatus, Commendatarius Ecclesiæ Nigri Pontis.

He was a Venetian by birth, and a dignitary of the church of Nigro pont.

XLIX.

Flagellum Solis—Lash of the Sun.

ALEXANDER V. 1409.

Græcus ; Archiepiscopus Mediolanensis cujus insignia sol.

He was a Greek ; was Archbishop of Milan ; his crest was the sun.

L.

Cervus Syrenæ.

JOHN XXII. 1410.

Diaconus Cardinalis S. Eustachii qui cum cervo depingitur Bononiæ legatus Neapolitanus.

Naples was originally called Parthenope, from a tradition that Parthenope, one of the Syrens, was buried at Naples.

LI.

Corona Veli Aurei.

MARTIN V. 1417.

Ex familiâ Columnâ, Diaconus Cardinalis S. Georgii ad velum aureum.

LII.

Lupa Cælestina.

EUGENIUS IV. 1431.

Canonicus antea regularis Cælestinus et episcopus Senecsis.

The *Amice* worn by the Cardinals, was formerly made of the wolves' skin as a mark of humility.

LIII.

*Amator Crucis.*FELIX V. *Anti-Pope.* 1439

Qui Vocabatur Amedeus dux Sabaudiaë cujus insignia
Crux.

The signification of Amedeus is a lover of God.

LIV.

De modicitate Lunæ.

NICHOLAS V. 1447
Lunensis de Sarranâ.

LV.

Bos pascens, The Ox grazing.

CALIXTUS III. 1455
Hispanus cujus insignia Bos pascens. Calixtus III.
was a Spaniard by birth : an Ox grazing was his crest.

LVI.

De Cuprá et Albergo.

PIUS II. 1458
Senensis qui fuit a Secretes Cardinali Cupranico et
Albergato.

LVII.

De Cervo et Leone. Of the stag and lion.

PAUL II. 1461
Venetus Qui fuit Commendatarius Cervinensis et
Cardinalis tituti St. Marci.
St. Mark is represented by the lion.

LVIII.

Piscator Minor ta. The Minorite Fisherman.

SIXTUS IV. 1471
Piscatoris filius Francis canus. Sixtus IV. was the
son of a fisherman.

LIX.

Precursor Siciliæ. The Precursor of Sicily.

INNOCENT VIII.

1484

Qui Vocabatur Joannis Baptista, et vixit in Curia Alfonsi, Regis Siciliæ.

1. The Precursor of the Saviour was called John the Baptist, and so was this Pontiff.

2. St. John was called the angel of the Lord, (Malach. iii. 1) and all who have spoken of Innocent VIII, say that he was as beautiful as an angel.

3. St. John was remarkable for his innocence, and this Pontiff took as his motto, the text, "*Ego autem in innocentia mea ingressus sum*," to which we may add that he has been unanimously praised by all historians for the divine innocence of his morals and piety.

How was he *precursor Siciliæ* since he was of Genoa? because he was in the service of Alfonso, king of Sicily.

LX.

Bos Albanus in Portu.

ALEXANDER VI.

1492

Episcopus Cardinalis Albanus et Porticensis.

The Ox was in the arms of Borgia, given by Calixtus III, to the Papal see.

LXI.

De Parvo homine.

PIUS III.

1503

Seenensis de familiâ Piccolomeneâ.

LXII.

Fructus Jovis jurabit.

JULIUS II.

1503

Ligur cujus insignia Quercus, Jovis arbor.

"Sicubi magna Jovis antiquo robore quercus,

Ingentes tendat ramos."

Virgil, Georg. III.

LXIII.

De Craticulâ Politianâ.

LEO X.

1513

Filius Laurentii Medices et scholaris Angli Politiani.

LXIV.

Leo Florentiæ—The Lion of Florence.

ADRIAN VI.

1522

Florentii filius cujus insignia Leo.

His crest was the lion.

LXV.

Flos Pilei Aegri.

CLEMENT VII.

1523

Florentius de domo Mediceâ cujus insignia flos et lilia.

LXVI.

Hyacinthus Medicorum—The Hyacinth of Physicians.

PAUL III.

1534

Farnesius qui lilia pro insignibus gestat, et fuit Cardinalis St. Cosmæ et Damiani.

The purple hyacinth, which had a place in the arms of this Pontiff, is used for *medical* purposes; the martyrs SS. Cosmas and Damianus were physicians, hence the application of the prophecy is evident. He was Cardinal of SS. Cosmas and Damian.

LXVII.

De Coronâ montanâ—Of the mountain crown.

JULIUS III.

1550

Antea Vocatus Joannes Maria de Monte.

His arms were laurel crowns and mountains.

LXVIII.

Frumentum floccidum.

MACELLUS II.

1555

Cujus insignia cerves et frumentum ideo floccidum quod punco tempore vex est in papatu.

LXIX.

De Fides Petri.

PAUL IV.

1555

Antea Vocatus Joannes Petrus Caraffe.

1. The name Caraffe is derived from *cara fides*, in consequence of those words having been addressed by an Emperor to one of the house of Caraffe, who had shed his blood to save his Imperial master's life.

2. The founder of a new order of regular clerks, called Theatines.

LXX.

Æsculapius pharmacum—The Æsculapius of doctors.

PIUS IV.

1559

Antea Vocatus Joannis Angelus Medices.

1. His family.
2. His father was Bernardine De Medici.
3. His having studied medicine while young.
4. His being introduced to the Papal Court by one of the Medici.

5. His election to the Pontificate by a sign of a dove perching at the door of his cell.

The church the true temple of Æsculapius has obtained no little profit from his teaching.

XXI.

Angelus Nemorosus—Angel of the groves.

PIUS. V.

1566

Michael Vocatus natus in oppido Boschi.

Angel, from his name Michael.

Nemorosus, from Boschi his birth place.

LXXII.

Medicum Corpus pilarum.

GREGORY XIII.

1572

Cujus insignia medicus Daco Cardinalis creatus a Pio IV. qui pila in armis gestabat.

LXXIII.

Axis in medietate signi.

SIXTUS V.

1583

Qui axem in medio Leonis in armis gestat.

Axis, the northern star.

In medietate signi, his crest the *Lion*, one of the 12 signs of the Zodiac; he made the kings of both hemispheres tremble.

LXXIV.

De Rore cæli.

URBAN VII.

1590

Qui fuit Archiepiscopus Rossanensis in Calabriâ, ubi manna colligitur.

LXXV.

De antiquitate Urbis—Of the Antiquity of the City.

GREGORY XIV.

1590

Senatores Mediolanenses filius.

Milan was built 359 A.C.D. was converted 17 A.D. so it may well and truly be called *antiqua* (ancient).

LXXVI.

Pia civitas in bello.

INNOCENT IX.

1591

E. Bononia Etruriæ orundus patriarcha Jerusalem, sub Gregorio XIII.

Rome was engaged in the league against Henry IV. and therefore pia civitas in bello.

Jerusalem may be truly called pia.

Benenan, otherwise Bena colonia.

LXXVII.

Crux Romulæ—The Cross of Romulus.

CLEMENT VIII.

1592

Cujus insignia tenia bipennata crucem Papatum quo dummodo imitantur.

The Adobrandini (of which family he was a member) were descended from Romulus.

LXXVIII.

Undosus Vir.

LEO XI.

1605

Medicæus cujus eminentia insignia lilia sphæræ ceruilæ (Velut mare) immersa.

LXXIX.

Gens Perversa. The obstinate race.

PAUL V.

1605

Cujus insignia Draco et Aquila.

The eagle is most dangerous on account of its dreadful enmity to other birds.

The Dragon, inasmuch as it infects the air with a fetid smell.

2. The war between the Ghibelines and Guelphs, whose crests were the Dragon, and the Eagle.

LXXX.

In Tribulatione Pacis.

GREGORY. XV.

1621

Qui sicuti puniceæ caput tribus linnesies seu vittis aureis oblique dispositis vittendit.

The quarrels between Charles Emmanuel I. Duke of Savoy, Ferdinand Duke of Milan, and Pope Paul V, sending Gregory to Piedmont and Lombardy, to confer with the Ambassadors of France and Spain, respecting peace, and, having discharged his mission, he was elected Cardinal.

LXXXI.

Lilium et Rosa. The Lily and Rose.

URBAN VIII.

1623

Cujus insignia Apes curræ in scuto cærulæo.

On account of the dispensation he granted for the marriage of Henrietta of France (the lily) with Charles of England (the rose).

LXXXII.

Jucunditas Crucis.

INNOCENT X.

1624

Electus summus Pontifex ipso die exaltationis sanctæ Crucis.

LXXXIII.

Montium Custos. The Guardian of Mountains.

ALEXANDER VII.

1655

Qui stellam montibus irradiantur et prædominantem in armis sex gestat.

Here terminates the interpretation of the Rev. Pere Michel Gorgeu, O.C.C. of the Monastery of our Lady of Mount Carmel, at Dieppe, published in 1659.

The remainder of the prophecy is as follows:—

LXXXIV *Sydus Olorum.* CLEMENT IX. 1667

LXXXV *De Flumine Magno.* CLEMENT X. 1670

LXXXVI *Bellua insatiabilis.* INNOCENT XI. 1676

LXXXVII *Penitentia gloriosa.* ALEXANDER VIII.

1689

LXXXVIII *Rostrum in portu.* INNOCENT XII.

1691

LXXXIX *Flores circumedati.* CLEMENT XI. 1700

XC *De Bona religione.* INNOCENT XIII. 1721

XCI *Miles in bello.* BENEDICT XIII. 1724

XCII *Columna excelsa.* CLEMENT XII. 1730

XCIII	<i>Animal rurali.</i>	BENEDICT XIV.	1740
XCIV	<i>Rosa Umbriæ.</i>	CLEMENT XIII.	1758
XCV	<i>Ursus Velox.</i>	CLEMENT XIV.	1769
XCVI	<i>Peregrinus Apostolus.</i>	PIUS VI.	1779
XCVII	<i>Aquila rapax.</i>	PIUS VII.	1800
XCVIII	<i>Canis et coluber.</i>	LEO XII.	1823
XCIX	<i>Vir Religiosus.</i>	PIUS VIII.	1829
C	<i>De Balneis Etruriæ.</i>	GREGORY XVI.	1833
CI	<i>Cruz de Cruce.</i>	PIUS IX.	1846

TO BE FULFILLED,

CII	<i>Lumen in cælo.</i>
CIII	<i>Signus ardens.</i>
CIV	<i>Religio depopulata.</i>
CV	<i>Fides intrepida.</i>
CVI	<i>Pastor angelus.</i>
CVII	<i>Pastor et nauta.</i>
CVIII	<i>Flos florum.</i>
CIX	<i>De medietate Lunæ.</i>
CX	<i>De labore solis.</i>
CXI	<i>Gloriæ Olivæ.</i>

In persecutione Extrema Sanctæ Romanæ Ecclesiæ
sedebit Petrus Romanus qui pascet oves in multis tri-
bulationibus, quibus transactis, certus septi collis dirurturet
et pie ex tremendis predicabit populum suum.

It is considered necessary to inform our readers that we close our present collection of the writings of our sainted seers with the prophecy of St. Malachy. We must, however, take leave to remark, that all the prophecies written by our Saints are not contained in the present edition, though we have contrived to give the most remarkable ones. Besides St. Patrick and St. Bridget, the following Saints are said to have written prophecies, viz. St. Cailin, first Bishop of Down, who flourished about A.D. 500. St. Cairneach, a Priest, who flourished about 535. St. Iarlach, Archbishop of Tuam, in 538, *and seq.* Beg Mac De, the prophet, who died in 551, according to Tighernach. St. Baoithin, successor to St. Columbkille in the Abbey of Hy, who died on the 9th January, 559. Eochadh Eicceas, commonly called Dallan Forguil, who flourished about 597. St. Bracean of Ardrbracean in Meath, who flourished about 650. St. Fursa, or Furse, who died 16th January, 653. St. Moling of Teach-moling (Timolin) county of Kildare, who died in 697, and St. Samhtand, virgin, who died in 734. It is to be regretted that small portions only of the prophecies of the above Saints have come as yet to hand, and that even these fragments are found copied in language and orthography of so low and inferior a standard that it would be absurd to think of publishing them before genuine copies can be procured. There are many fragments of those prophecies found in the works of Colgan and others, but, most probably, the only place where genuine copies can be had is in the libraries of the continent. Though the greater portion of those prophecies be uninteresting to the majority of the people, they are, notwithstanding,

valuable, and are worth the pains of collecting them, as being ancient documents that should not be suffered to fall into decay and final destruction.

Having finished the prophecies of the Irish Saints, we beg to introduce another species of prophetic documents, which, although they have not been written by persons remarkable for the sanctity of their lives, or even ecclesiastics, still deserve to be rescued from oblivion, and may have some claim to respect and credence.

It is clear that those prophecies have been originally selected from the works of several prophets, as we find in them some few incidents recorded in the writings of St. Columbkille and other Saints, whose works we publish. Even in the absence of this evidence, it is clear they are composed of extracts from the works of various authors, which, in fact, the diversity of metre will show beyond contradiction. It requires no logical argument to prove that they are none of the compositions of pythonists or wandering impostors, and, therefore, deserve some public attention. The attention and credence to which they are entitled should, however, be given with caution under a certain degree of limitation, because they do not profess, as we find them just now to have been written not by Saints, but by bards, or other learned persons who compiled them, and reduced them to the level of the language then spoken by the people. Though we can, by no means, approve of this course, as it is localised less or more, still the predictions should not be rejected for the reasons already adduced, but the whole should be received with much caution, and compared with, not only the documents we now publish, but with the traditions prevalent among the people, which are, for the greater part, genuine,—Hence we venture to give them to our readers.

TARNHAIRE DO'WNAJLL CHAJW.

Domhual Cam, *the crooked*, to whom the following Prophetic lines are generally ascribed, lived about ninety years ago : he was an ubiquitarian or a sort of mysterious wanderer about whom no person knew anything, except that he was a "*great prophecy-man*, and used, on the eve of the American War of Independence to deliver his prophecy with an earnestness that astonished his hearers. His favorite haunt was near Balina, Tyrawly, though he was known to most people in every part of Ireland. Donall was generally supposed to be inspired, and his predictions were believed to have been all his own making, but this evidently is a mistake, because the present copy has been made from a manuscript which must be much older than his time, and therefore a compilation made from the Prophecies of some of our saints, by some

ʒɔ dʌtʌ blɪʌðnʌ nʌ tʃrɪ ʃeʌcht¹,
 ʔneochʌɪð coɪnʃɔle ʃʌð tʃrɪ ʃɔʌɪɪt²,
 ʒmʌc ʌʃ ʌn ʔonʌɪp ʃʌ ʔoɪðce ɔʌn ʃeʌð,
 ʔo mbeɪð³ ʌn Chɪɪoʃdʌɪʃeʌcht ʌɪn ʌen ʔeʌɪt.

¹ *Ag data, &c.* The year 1777. Though the American war of independence commenced before this date, the ground-work of freedom was not firmly laid until this year.

² *Fad thri sgairt.* This was a favorite form of expression to denote a far distance ; the old bards frequently used it. *Ex.*—

“ʃʌð ʃɔʌɪɪce o'ŋ m-bʌɪle ʃʌ tʌ ɔʌð mʌ ʔneɪðce,

ʃ'ɪʃ dʌɪɔ ʌc ʔ-ʃeɪɪm ʌ ʔoɪðce ɪ.”

Old Song.

THE PREDICTIONS OF DONALL CAM.

other writer, and not by Donall. The more modern copies are all styled the "Predictions of Donall Cam," but this one alluded has no title, evidence sufficient, in the absence of even a date, that it was written long before Donall existed.

It is to be regretted that the real author's name has not been as yet discovered. It is possible he was one of our modern bards who compiled it from older documents now lost or unknown. Traces of some fragments of lost Prophecy attributed to some of our saints are found in the piece, and, as it appears not to have been a pythonic composition, it is therefore well worth being preserved. There is another copy of this Prophecy in the Royal Irish Academy: it may be seen in the Hudson collection of Irish MSS.

In the year whose date shall be three-sevens, [Europe;
A disturbance will arise at a distance, of three calls from
This trouble will never have an end, [titude.
Until Christendom will embrace a similar course of rec-

At the distance of a call from this place dwells the love of
my heart,

And it is certain I never shall see her again.

* *Go m-beidh, &c.* It is not meant the American war should not have an end before Christendom would gain freedom, but only that the principles which gave rise to that war should still live.

Ua'n am a t-creoidreab an da-Gall¹,
 Fa deannar éiríde na huab rann;
 San creoir beid fear do b'í créan,
 Is leanfaid dó zac uile lean.

Le baetar² a n-daille deannad reacht,
 Fir na tíre cuir faoi rmacét;
 Toigfid r'n laraí na d-téid ar,
 A deannar a naimde na z-coimhear.

Ní téid an laraí ud tar lean,
 So z-cloidear créan ní³ do b'í mear;
 Beid ceilz ceanāizgét 'rha tíomta 'ran rpariū,
 Is diblizeact le tnom daerpe 'ran reacht.

Ciocrad⁴ o na h'Alpaib na b'iorcanaich nuar,
 Fuineann a claoidear zac aicme o'n tuat;
 Saorrad na tíomta uab dochar a'r uab duat,
 'S beid díleat le ríe zo neartachar a rluaz.

Éireocaid⁵ craeb beaz de'n b-freim ceart,
 Na ríobbad b'í az oríonad mar cael rlat;

¹ *An da Ghall.* The two Galls or strangers here meant, are evidently the English and American colonists. The war of the two Galls is a topic of much interest with prophecy-mongers.

² *Le baethas a n-daille, &c.* These were the oppressive laws enacted by the English to crush the rise of the American colonists, and against which the Bostonians made a noble resistance.

From the time two Galls (strangers) will fight, [earth ;
 For the supremacy of a country in the new division of the
 A man whose sway was potent shall become powerless,
 And misfortunes in succession shall follow him.

Through blind madness they will enact laws,
 With the intention of forcing subjects into further submis-
 This proceeding will cause a *flame* to be kindled, [sion,
 Which will be fanned by the enemy in the vicinity.

This blaze will not pass across the ocean, [dued ;
 Until a potent King afflicted with madness shall be sub-
 The fraud of barter will characterise the struggle in those
 countries,
 And penury created by monopoly shall be the substance
 of that law.

The Biscayans will descend the Alps,
 In a body that will subdue all the northern tribes ;
 They will liberate countries from slavery and suffering,
 And will be observant of peace till their forces be aug-
 mented.

A small shoot will spring up from the true germ
 Of a wood that has been withering down to a worthless
 shrubbery,

³ *Trean Righ do bhi mear.* This king was George III. whether his political madness in oppressing the Americans, or his subsequent insanity is meant, we decline to decide.

⁴ *Tiocfadh, &c.* This stanza alludes to the broils, which succeeded the American war, on the continent of Europe.

⁵ *Eireochaídh craebh, &c.* The personage here indicated as a *small bramble* appears to have been Napoleon I. but prophecy men assert he has not made his appearance as yet.

Ա շարքեար ծիծեռն ար ընթերս զան շարտ ;
 Ա՛ր եթ շարտն զան ծառն քաջ զա քառն.

Ան տրա՛ն իրեօճար շարտն ի քառնա՛ն,
 Ա՛ր ծառնա՛ն ար ընթերս ար զան շարտ ;
 Կարքար ծիծեռնա՛ն ար քառնա՛ն ին շար քառն
 քառն ;
 Մ եթ քառն-իօճարն ԵՍԻ ար ծիծեռն քառն.

Տրեքնա՛ն¹ ան լեօման օ զան ծառն ար զան շարտ,
 Ա՛ր եթնա՛ն օ զան լեօն ի զան շարտն ար զան շարտ ;
 Մ ան Շարտն ին ծառնա՛ն ար զան շարտ ար զան շարտ.
 Ա՛ր քառնա՛ն զան ար զան ծառն ար զան շարտն ար զան շարտ.

¹ Whether or not this stanza refers to the commonwealth established in France by the revolution of 1793, it is difficult to say. It is well known that there still is a sort of hankering after republicanism all over the Continent of Europe, though the difficulty of shaping the debris of a monarchical government into a republican form, so as to work successfully for any length of time, is apparent. Since republican revolutionists are, for the most part, lukewarm Christians who have neither character nor property to lose by a change, it needs not be wondered that the priests of the Church and all good men would suffer, under the rule of lawless plunderers and desperadoes.

² *Spreadh fadh an leomhan, &c.* The lion is emblematical of England, the thistle of Scotland, and the harp of Ireland. The following is an old saying—*vide Mac Auliffe's Prophecy* :—

It will depose Kings from their usurped dignities,
And countries shall enjoy freedom under its sway.

When nations shall be reduced to the level of republics,
And monarchs deposed from their usurped dignities;
Destruction shall come upon the sages of the countries so
afflicted,
And they who offer sacrifice to God shall be exiled for
a time.

The lion will extend his limbs far beyond his crown,
And will bestow gold in abundance to purchase victory
in battle;
In great Germany, France will spill out her power,
And affliction shall be the portion of every race that per-
petrates injustice.

“Nuairé caillear an léonán a neart,
'Sa foibhíon bheac a bhrí;
Síníod an caillearaí go bhí,
Cíod an h-ocht aghar an naoi.”

When the lion shall lose his strength,
And the speckled thistle its power;
The harp will sound sweetly,
Between the eighth and ninth hour.

The remainder of the stanza clearly and truly depicts the fic-
titious power acquired by England through the agency of her
wealth—a power and extent of dominion that must ever be
proportionate with her means of purchasing both.

Claoidéar rluaḡ Fódla go mór 'ran 3-coimché-
 3al far,

Tríḡ an naḡ Éorw leontar iad le laeḡaib 3all ;

Aḡt trāc cuiriob an Róim¹ 'rha tíomḡa ir neara
 faoi rmaḡt,

béiḡ Éine ḡ3 3an bḡḡn aḡt bliadaḡn 3o beaḡt !

¹ *Acht trath chuiriod an Roimh, &c.* The court of Rome has long been made the butt for republican darts ; no wonder then, that our republican prophet, whoever he had been, has made allusion to the fall of Rome. The English government are supporters of monarchy with its intolerable expenditure and oppressive taxes at home, while they are made red republicans abroad ! It is not, however, for love of the principles of freedom they squander the wealth of the nation in subsidising desperate men to work the ruin of Catholic dynasties, but in enmity to the religion they profess ; all this is only the means aimed

The people of Fodhla (Ireland) shall suffer grievously
in consequence of their connexions,
Throughout Europe they shall be oppressed by foreigners;
But when Rome and the countries adjacent shall be subdued,
Ireland the Young, after that, shall remain in sorrow only
one year.

at to accomplish the downfall of the Pope. It is evident that if Catholicity continues much longer to make the rapid progress she has been making for some years, the reformed churches must sink into obscurity, and, as a consequence, the enormous revenues of that establishment must be taken away from those who now enjoy it, and be converted to more useful purposes. Hence Rome, the head of the Catholic world, should necessarily be destroyed, in order to carry out effectually those base views.

TARNĠAJRE—BLAE 3HADH.

Some suppose the following fragment to have been composed by St. Columbkille, others attribute it to St. Kieran.

Tiocfadh zeinte¹ tar muir 'nall,
Deirzfarr for fearaid Ēairionn;
Beaid² uata ab for zach cill,
Beaid uata ri3 for Ēairionn.

Beaid ab ionn mo cillri de,
Ní toigeora diarmeiuge;
Con páidear, a' r can creda,
3an 3aoibh acht 3aillberla.

Secht m-bliadna dion3uib clann,
A n'áiridri3e na h'Éireann;
A n'ab3oine zach cealla, (*recte cille*)
Do zeinte Öruim-duiblinne³.

Fa 3aride 3o (d)-tiocfadh mac,
Buafarr Ēairne a buanacht;
3ean neart ac 3aill 3o briač m-briar,
Da éir a n-Dún-da-leat-3lar⁴.

¹ *Tiocfa*, &c. Those gentiles, or pagans, were the Norsemen.

² *Beaid*, &c. History informs us that the Danes placed laymen as abbots in the various churches throughout Ireland.

PROPHECY—A FRAGMENT.

A gentile race will come across the sea,
That will mingle with the people of Eire;
They will place one Abbot in every abbey,
And will impose a King over Eire.

One of them shall do the Abbot in my church,
And he will not sing matins;
Neither the *Pater* nor *Credo* shall be there recited,
No scientific language spoken, but a foreign jargon

For seven years shall this invading race,
Hold the supreme sovereignty of Eire;
Having a false abbot in every abbey,
Of the Gentiles of Drum-duibhlinne,

They will reign in joy until the young man come,
Who will wrest Eire from their *custody*;
The power of the stranger shall not exist,
Ever after that in Dun-da-leithglas,

³ *Geinte*, &c. The pagan Danes of Dublin. *Druim-duibhlinne*, Dublin.

⁴ *Dnnda.-leith-glas*, Downpatrick.

An mac r'n chabhar Danba,
 No bja ni zib adamha ;
 No bja a d-Temrach breazbhinn,
 Slua' Formorach¹ for Eairinn.

¹ *Formorach*, signifies a *pirate*, as well a person of gigantic stature. The name was appropriately given to the Norse Vikings, in consequence of their piratical habits. The early in-

This young man who will save Banba (Ireland),
Shall not be a king, though a King apparent ;
There shall not be found in Tara of Bregia,
A host of Sea-pirates governing Eire.

vaders of the coasts of Ireland were called Formorians ; they too, were settled at that early period in Lochlann, or Jutland, and the surrounding districts.

TARN3AJRE 20JC 2202A0Jbh.

The following Prophecies vulgarly attributed to the inspired genius of a Mac Auliffe of Duhallow, Co. Cork, are very curious and deserve to be rescued from the oblivion of ages. The one we present is usually styled Mac Auliffe's AONTA, UNITS, but as he seems to have divided time, beginning at some indefinite period into one, two, three, four, &c. the best translation that can be given to his division of time is, *period*. The Prophecies of Mac Auliffe are so plentiful in the South of Ireland, and held in such high esteem by the people, that it appears many of the copies now extant had been made from oral recitation. Many copies of Mac Auliffe's prophecies have come to hand, but collation was out of the question, as one differed so much from the other, therefore, the most prudent course to be adopted was to give the two best copies we had in our possession. Mac Auliffe's prophecies are not to be rejected, since they contain much of the scattered fragments of the prophecies of our saints, found in other works, the originals of which are now lost, or lie neglected and unknown in some of the continental libraries. That the prophecies attri-

An chead¹ aen, luçt lèiçin çan ða¹hçe¹an a¹n b¹ç,
 An ðana h-aen, çan çrèine í n-Çeapalcaib;
 An çre¹ aen, çan çéill í n-Dúç¹aib¹ Ealla do'm íl¹oçt,
 An ceacra¹m h-aen, b¹éib¹ É¹ine a¹ç Sacronaib.

¹ *An chead aen.* As it seems an impossibility to fix a precise date to those periods of time just now, it may be that some of our Munster friends can reflect some light on the matter.

THE PROPHECIES OF MAC AULIFFE.

buted to Mac Auliffe, are not really his own composition, we need only remark that in all parts of Ireland, the north in particular, where his name is not so much as known, snatches of those prophecies are frequently heard quoted by the Irish-speaking portion of the people. Some persons assert that the prophet Mac Auliffe, was a blacksmith, who flourished about the middle of the 17th century. O'Reilly in his "Irish Writers," mentions a blacksmith named Mac Auliffe, who lived near Glanmire, County Cork, was author of some poems, and whom he makes contemporary with Art Mac Cooley of the Fews, who lived in 1774. There are strong reasons for believing that neither he of the 17th century, nor the poet of the 18th century, had been the compiler of the prophecies we give; because they might have then witnessed many of the improvements foretold, and it may safely be supposed that neither of the disciples of Vulcan had been in the possession of a manor, as described in the text. Hence it may be inferred that the compiler was a chief of Duhallow, who flourished in the 14th century, as we have some reasons to believe.

In the first period, the literati shall have no place of safety;
In the second period, no valour shall be in the Geraldines;
In the third period, my race shall possess no power in
Duhallow;

In the fourth period, Eire shall be possessed by the
Saxons.

Ան շիշմա հ-աւ, Բա լաւն 'ր Բա լաւագ ա շ-օյր;
 Ան բիւրաւ աւ, Իր Բաւալ Ծո'ն Եւջլաւ րի;
 Ան բաւտմա հ-աւ, Բիւծ Երեւալ մարծ Բար մար;
 Ան Ե-օւտմա հ-աւ, Բիւծ Զաւալ ալ բարաւ Բ
 լոյս;
 Ան զաւա հ-աւ, Իր Զաւ Բիւծ Բա լաւն Բի րի;
 'Տ Բա լաւա հ-աւ, Բիւծ Զաւ զաւ Բա լաւն Բ
 լոյս.

Զաւ Բիւրաւ ա շ-օյս ա ծաւ Լաւ ա մ-Բիւրաւաւ,
 Իր Զաւ բարա լիւծ ծաւ Բիւրաւ Իր Զաւաւաւ;
 Երեւա Նա բարաւիւծ Զաւ լոյս, 'րնա մնա ծա
 լաւ լաւ,
 Երեւա Բարա Ծա Զաւ աւ րոյ, Իր Բարաւ Բա
 Զաւ աւ լոյս.

Երեւա Նա Լաւա Լաւա, Իր Երեւա Բարաւ Բաւ,
 Բիւծ Բա լաւաւ ալ Բիւրաւ Բարաւաւ Բար Բաւաւ,
 Բիւծ Բա մաւ ալ լաւաւ Բար Բաւաւ,
 Ան Բարաւ Բար Բաւաւաւ, Իր Բաւաւաւ Բար
 Բաւաւաւ.

¹ *Gach drong, &c.* Vide St. Columbkille on this subject.

² *Is carbat fa gach aen chois.* In allusion to the pomp of the people.

³ *Tiocfa na liatha, &c.* This verse indicates that the demand for men will be so great that the aged will be forced to become active once more. The Irish proverb has it:—"N'uaire ր

In the fifth period, their crimes will be treacherous and
deceptive ;

The sixth period shall be dangerous to the clergy ;

In the seventh period, they shall be feeble and destroyed
at sea ;

In the eighth period, the Gaels will be keeping the hills ;

In the ninth period, the land shall then be dear ;

In the tenth period, each man will be contending for his
right.

Each succeeding race shall become more prone to false-
hood,

And each succeeding year shall become more wet and
stormy ;

Old shall not be loved, and young women will lack
modesty,

The English tongue will be used by every race, and a
chariot under each foot.

The hoary will become active, and piles of battles will
ensue :

The daughter will take advantage of her mother,

And the son will play tricks upon his father ;

The neighbour will circumvent his neighbour, and the
sister her sister.

ḡṡṡṡṡ ḡḡ'ḡ ḡḡṡṡḡḡ ṡṡḡḡḡḡ ṡṡ," i.e. *when the old woman is pressed hard she runs*. So it will happen with the old men at a future time, very likely not far distant. The remainder of the stanza is found in St. Columbkille in nearly the same words.

Ան բաջալ աջ ծաւ ա շարողեա՛ւ, ա շարեա՛ւ
 'բա շարաճաբ,
 Ելաճայն¹ յա ծո՛ւտա՛ւ ելծ ալիօն շան բլոլ շան Ելա՛ւ,
 'Տ աղ Ելաճայն աղ ալիւ, ալի Եարթո՛ շաճաճ յա
 միլե ծաբ,
 Ելաճայն աղ բաճ² ելծ աղ բաջալ շօ հ-աւիթ ալ.

Ելծ աղ Բրաճա՛ շան ամբար ի ն-Երրոնն բաւ,
 Եր Բամար-Ելիւն Յալլա աջ ելիւ Ելա՛ւ ;
 Ելծ աղ բաղ ծաճմա աջ բաջայն մար Եր շօն օ
 շաբ,
 Ելծ բաղ Ելիւն շան ամբար աւօ, Եր Յաւելի
 բար.

Ելծ բջալա ծա ն'Երեա՛ւ 'բ'աղ մ-Ելաբաճ
 ալիւ,
 'Տղա շաճա՛ ծօ բլո՛ւտ Երմար ծա Բաջաճ Եր մար;
 Նա բլիւրի՛ւ ծա ն-Ելաղա՛մ ա ն-Աջալծ յա շ-Երօ,
 'Տ յա բլիւտ Ե շաճալծ ծա Բօլոն շաղ բօլիւ.

Երօղա Ելիւ ծա Ելիւ բլիւ շօ Երաղ օ բար ;
 Եր ելծ.աղ Բլիւաճ շօ ծաղ, 'բ շան Եր Բաճ ;
 Ելծ աղ բլիւ շան Եր Ելաճալի՛ Ե Եր ն-Երա
 Ելաճ,
 'Տ շան Երա՛ 'բա շաճ ծօ Բրիւն Երրոնն ալի Բա-
 ճալ, մօ շրա՛ւ !

¹ *Bliadhain na bochtacht*, &c. We are not aware whether or not the furze produced blossom and seed the year before the famine. We, however, heard old persons make the remark.

The people of the world will rush into crime, wretchedness, and penury ;

In the year of poverty the furze shall be without seed or blossom.

In the year that shall follow, thousands shall die of starvation

In the year *seven* the world shall be prosperous & happy.

The French will undoubtedly be in Eire some time,
And the English fat bears shall be forced to growl and groan ;

The old tythes shall be possessed by the priests, as their lawful due,

And old Latin and the copious Irish will be used by them

Much news will be heard that will trouble us all,
And hundreds of Heber's race shall be banished across the sea ;

The perch will be laid against the face of the hills,
And the mountains will be meted out as pasture lands.

An impetuous torrent will sweep from the mountain's side,
And Peake shall be in bondage, deprived of all his substance ;

[be weak ;

The poet shall have no Irish text, and your poems shall
While only one in the hundred of the Irish will remain my woe !

If the furze appeared in its wonted dress that year, it is presumed that some future year will usher in increased distress.

* *Bliadhain an seacht*. In the year *seven*. Mac Auliffe must have meant the year 1867. *Vide infra*,

Եթ զարեւոյն աչ բարեւոյն ա շ-Շուր-Պայն,
 Եթ զարեւոյն ալի Կալայն ա ը Բարեւոյն ;
 Եթ զարեւոյն ա շ-Կալայն Տիւ Եւթարե,
 'Տ Եթ զարեւոյն ա ը Եւթարե ա ը' Կալայն-Բա.

Շուր Բարեւոյն Կալայն, Եթ Բարեւոյն Կալայն,
 Շուր Եւթարե, ալի Եւթարե Կալայն ;
 Նոյնիւ Եւթարե, ալի Եւթարե Կալայն,
 Շուր Եւթարե ա ը Եւթարե ա ը Եւթարե,
 Կալայն Եւթարե ա ը Եւթարե ա ը Եւթարե.

Շուր Եւթարե զո Եւթարե ըր Եւթարե
 Եւթարե Կալայն,
 Ե ը Եւթարե Կալայն, 'Ե ը Եւթարե Կալայն
 Ե ը Եւթարե ա ը ;
 Եթ ը Եւթարե² ալի ա ը Եւթարե, Ե ը Եւթարե ա ը
 Եւթարե,
 Եթ ա ը Եւթարե 'Ե ա ը Եւթարե ա ը Եւթարե.

¹ *Leith an gheimhridh, &c.* Could the old chief have borrowed this from Nixon's prophecy? Nixon says:—

“When summer in winter shall come,
 And peace is made in every man's home,
 Then shall there be danger of war ;
 For, though at night with peace the nation rings,
 Men shall rise to war in the morning,
 There shall be a winter council, a careful Christmas,
 And a bloody lent——”

There is, in any event, much truth in the prediction ; our saints have foretold the changes of the seasons, and we are all old enough to notice something of the sort.

² *Beidh Suilreibe, &c.* Suilreibe, in some parts of Ireland,

A Captain will dwell at Cloch-meine,
 A Captain will be in Purcell's halls,
 A Captain will be in the city of Sir Edward,
 And a kind-hearted Captain will be in my manor.

There shall come a grey summer, a sunny harvest,
 A misty winter, a favourable spring,
 A fine christmas, and fat grave-yards;
 Half the winter shall become like summer,
 And half the summer like the winter.

Then shall come gory war, by means of which the
 haughty race shall be subdued,
 With three great assessments, and no boasting victory
 for the Saxon,
 A snare (spy) will be set on the road, and the stones
 will speak,
 And every man in the field will have a sword in his hand.

is the name of a snare or noose; it also signifies a spy or cunning person. Hence it is presumed that the establishment of the constabulary on the roads is here alluded to; the following tradition respecting this force is frequently heard:—‘*bēþ cuapllþe duba aþn ʒac cþor nōb*,” i. e. *Black posts will be on every cross-road*. Some were of opinion that the phrase had allusion to the finger-posts set up at cross-roads, but it is absurd to suppose such had been the meaning of the phrase, since the above quotation explains it clearly enough. The speaking stones mean either the milestones, or the strict system of espionage that will be carried on at this period. We are well acquainted with the spying system adopted by England in Ireland in cases of the slightest emergency, which, in a proportionate ratio, must necessarily increase when real danger impends.

Ելիծ Եայլ-Աճա-Վիւթ չաղ չլօրն Յալ;
 Ըլլ-Շայրիւ ր շօլարձե աղ;
 Ծարբած ա Եւաճալլ ա չճալ ա յօծ,
 “Աղ է ըն աղ ալ ա յալծ Ըլլ-մօճլոլոց?”

Ելօճա չլար ալ իմօնւծ, ր բալ ալ յա ըլիծւծ;
 Եւալրիւծ ա շալլ Եա լիւ շա ա լիւալ;
 Ելօճա յիւիւծ ալ ա իւ-բարիւծ.
 Ալար Ելօճա ըլլ ր չաճ չա շօլմարչ¹.

Ելաճալ ա ծի, ր Ելաճալ յա իւծօր յա ծիւծ²;
 Ելաճալ միւ օճ Ե-Եա շիւ ծիւ ըա յա ծիւ,
 Ելօճա ա Բարաճ ա իւ-Եա, ըա ՏԵալնեաճ ա
 յօլ;
 Ծարբած ըիւ Տալոն յա մալնեալ ծո մա յո
 շիւալիւ.

¹ *Tiocfa Sioc is gaoth, &c.* Storms are always considered by the Irish as omens of war and bloodshed, according to the proverb: — “*Tuan fola go fion fearcáinn aghar fion-ghaot,*” i.e. *Rain and constant winds are the true omens of bloodshed.*

² *Bliadhain an oir, &c.* There is an Irish phrase in common use in which are recorded three events, said to denote the approach of the expected war of liberation, namely, “*Ելօճա Ելաճալ ա ծի, Ելաճալ ա Եալիւ իւծ, Ալար Ելաճալ ա ծիւ,*” i.e. *the year of the gold, the year of the great crop, and the year of sorrow will come.* These events are not easy of explanation, if we do not understand a series of years instead of one, and consider the discovery of the Californian and Australian mines as the year of gold. True it is that this phrase was in use long before the discovery of gold fields in either country, but the year of gold, the meaning of which nobody knew, was expected, so was the year of the great crop, and;

Dublin shall be without the voice of the Galls ;
Kilkenny shall have a college in it ;
The boy will say as he passes along the road,
“ Is this the place where Kilmallock stood ! ”

Bogs shall be locked, and the mountains fenced ;
The grey horse will leap over the lion ;
Ribbons shall grow on the alder tree,
And incessant frost and evil shall ensue.

After the year of gold the year of weeping will follow ;
In the year one thousand eight hundred five tens and
nineteen,
The Frank will come from the south, and the Spaniard
from the east,
The Saxon King will say that he has neither a son nor
cousin-german.

following in succession, the year of sorrow or wailing. It is not very likely, indeed, that either the prophecy or proverb shall be falsified.

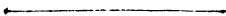
* *Bliadhain mile, &c.* The year 1869. In this year the French will come from the south, and the Spaniards from the east to Ireland : it is difficult to guess what positions those nations will assume in fourteen years hence, but it does not require the gift of prophecy to foresee that the present belligerent parties, probably the powers now neutral, will assume positions in the great war different to those they now occupy. No sane man can for a moment think that the best Christian blood of Europe is freely shed for the mere purpose of supporting Moslemism. St. Columbkille does not extend the termination of English power in Ireland to so remote a date, and in this very same poem it is assumed that 1867 shall witness

Օժտ ծէաշ, օժտ Ե-Եճաժ Երեւր ր միւ,
 Երօքա լա քիւլ Պայրե միւ աղ եճալայրե,
 Աշար լա քիւլ Եօրն միւ աղ աօրն;
 Եիւծ Երի դաւ Դաճարն, Դ Բօշմար Բիւժ Բէարմար.

Երօքա Բլիճայրն Բիւճաժ, Բլիճայրն ծիւճաժ,
 Բլիճայրն դա շօրն, Դարմա ծօրնեաճաժ,
 Բօշմար Երօմ Եիւր ծէալնա լօմ,
 Աշար Եարմաժ միւ եճալն ծաօրն.

Պիւ Բլան շօ Բրաժ, ր օժտ ծօ Եճալիւ, [լօ,
 Երմօլիւճալիւ շաղ Ելաժ Եիւլ ծիւժ, ր Եաղալ դաօ
 Աօր Պիւ Պայրե, Եալիւլ լօճաժ ր աղ Բօր,
 Օ Բլան շօ Բրաժ միւ լաւ ծօ ալմե աղ եճարն.

the discomfiture of the English. One, however, may be the date of the commencement and the other of the termination of the struggle.—Vide St. Columb. *et infra*.



Eighteen hundred besides one thousand,
The feast of MARY (Annunciation) shall reach towards
May ;
And the feast of St. John (Baptist) shall fall on a Friday ;
Three Saturday's moon, and a rainy grassy harvest.

There shall come a year of joy, a year of sorrow,
A year of famine, and a stormy summer ;
A heavy harvest that will be saved with care,
And a spring when there shall be but few people.

To one thousand whole, and eight of hundreds,
Conjoin without fear, five tens and nine,
The age of MARY'S SON, to which also add seven and nine,
From that time prostrate shall be the English speak-
ing race for ever.

Mile slan, &c. The date here given is 1867, the year in
which the English-speaking race shall be finally expelled from
Ireland. *Vide alibi.*

We have been favoured by a gentleman, who is an eminent Irish scholar and poet, with the following metrical translation of MacAuliffe's periods; we beg to present it to the reader, as a specimen of such form of translation.

THE PROPHECY OF MAC AULIFFE.

INTRODUCTION.

I.

When the mind is sad and weary : when the times are
passing dreary,
And the heart within is sinking : thinking of the days
of yore;
Get and read those books of wonder. Open wide the
leaves asunder;
Where the Sybil's voice of thunder to the Future opes
the door,
With awe, and reverence meet, then listen when the
Sybil opes the door
On the Future's shadowy shore.

II.

Hear MacAuliffe of the Ealla. Myst'ries will the chief-
tain tell ye,
If you hear those olden voices—voices of the mighty dead;
Foremost of the Seers prophetic : yet no barbarous
Ascetic,

Words he hath so strange, electric, as would fill the
world with dread,
Could they hear and know the mystery written where
the Ella led;

O! 'twould fill the world with dread!

THE PROPHECY.

III.

Time of Times: the first despised are the bards that
erst we prized.

In the next the Geraldine like a vine shall fade away.
The third shall make the churchmen stagger. Next the
Saxon proud will swagger. [decay.

Fifth: my race will fail by dagger—dagger, sickness, or
O! the next, the Saxon conquers; sateless still with
land and sea;

Lord of land, and Lord of sea!

IV.

Seventh: the Saxon's crimes are stinking. Eighth: the
Gaels have hills I'm thinking:

Will they hold those beauteous mountains? Mountains
over valleys fair!

Ninth: the land shall all be rented. Tenth: Each man
be discontented:

Each with broken vows tormented. Sorrow's rain is
falling there! [ing there!

O! what misery, woe, and sorrow, while that rain is fall-
All are covered with despair.

V.

Then,—Oh ! strange and dark the story—Active are
 the old and hoary,
 And the battle red is raging—raging 'mong the young
 and old ;
 Daughter cheats the mother bore her. Sons will treat
 their fathers sorer ;
 Neighbours rob their neighbour's store, or on their cat-
 tle lay a hold.
 Age no more shall be respected—women sell themselves
 for gold.

Virtue, beauty, all be sold !

VI.

List ! the people's Saxon speaking—still their wicked
 courses keeping :
 Wonder not the furze don't blossom—blossom not pure
 flowers for crime.
 Follows then a dire starvation. Seven alone will bring
 salvation
 To the prosperous happy nation—nation formed for
 happier time !
 Changing still, comes lurid summer. Harvest voices
 sweetly chime :
 Through the glad air sweetly chime !

VII.

Then a misty winter cometh, and a sweet spring smil-
 ing bloometh.
 Child born of a christmas greener—greener than the
 healthy frost.

Grave-yards fill, and homes grow sadder : mothers weep
 and death grows gladder. [is lost.
 Summer stingeth like the adder. Many a life on roads
 Stones have tongues, and men bear falchions where the
 fields rich harvests boast,
 'Mong the swarthy reapers host.

VIII.

Now Eblana knows no danger—hears not now the voice
 of stranger.
 A college stands near Old Kilkenny—Old Kilkenny
 once more young.
 Mark a place, the ivy blotting : a boy goes past with
 satchel trotting,
 Asks :—“those ruins slowly rotting—was Kilmallock
 those among ?”
 Only rushes, weeds, and willows grow where Bards have
 lived and sung :
 Where the Fenian Bards have sung !

IX.

See streamers on the elder growing. The grey horse
 o'er the lion going.
 Frosts incessant, winds unpleasant—winds unpleasant
 constant blow.
 A golden year will end in weeping : years full eighteen
 hundred keeping,
 To them sixty nine more heaping, and the Saxon will
 rank low,
 Franks and Spaniards coming over, then will meet a
 shrinking foe:
 Then will lay the Saxon low.

X.

Thousand to eight hundred linking—eighteen too in
Time's sea sinking,
May shall have the feast of Mary—Mary, guardian of
our Isle !
John's great feast falls on a Friday, spoiling the old
forms of my day ;
Three moons have Saturdays at high day : Harvest
comes in sickly style :
And the spring has few to greet it—few to meet it with
a smile !

All are sick and cannot smile !

XI.

Again I count the years contrary since the hour the Son,
of Mary
Brought the glad, the blessed gospel—gospel spread
from shore to shore ;
Add a thousand to eight hundred ; join five tens, nor
nine be sundered,
Seven and one 'twill not be wondered I should add to
make it more,
When I tell ye from that moment that the Saxon's
power is o'er,

Ruling from that hour no more.

JOHN T. ROWLAND.

MAC AULIFFE'S PROPHECIES.

It has been suggested by some friends that the foregoing poem of Mac Auliffe is the same as the one given; but a minute inspection will, at once, convince the reader that they are not really and substantially the same. The style, the language, and the incidents are quite different. Hence it is thought prudent to give it, as, it may be, that some other documents may turn up, which may enable us to authenticate the origin whence the piece has been derived. At the same time we must receive the whole with caution in the absence of more clear and certain authorities, though we find many snatches contained in the piece in the writings of our sainted seers: this is the reason we are inclined to give them to the public in the present shape.

ԵԱՐՆՅԱՅՆԵ ՁՈՅ ԶԱՊԼԱՅՈՂՈ,

Շրիտ Ծննդե Բալլայծ.

Շիօքս *dul*¹ եւ՛ չա՛ն շար շնո՛ւ,
Չա՛ն բնա՛ն լե՛ծ չօ հ-յօժաժա՛յլ;
՝Նա յ-ծրեաժա՛յն շնա՛, շե՛ծ, բնո՛ղա, եւ՛ծ, եւա՛ւ,
Չօ հ-սր-ճնո՛ւ Ըսնո՛ւ ծա հ-ւիշն.

Շիօքս բնո՛ւ յա ծնի՛չե ծօ բնեաժար բնո՛ւ,
Շիօքս ճնիշե՛ ճնր ծնր բնրեա՛ր, ա՛ր յնօրժար շն
Ճաճա՛լ;

Եւ՛ծ յա ծաօնե *dul* ա շ-շնոժա՛ւ, ՝րա յ-ծօժա՛ւ
՝րա շ-րաճա՛լ,

Ան շնօր ա՛յ *dul* ա յ-ծաօնե, ա՛յար յօժա՛ յա յաօր.

Շնիշքնո՛ւ ան բնո՛ւ, ա՛յար յնեօժա՛յն ան շնա՛ւ,
Ա՛յար լնիշքնո՛ւ ան յնո՛ւ բն յա շնիւնն ճնր լար;
Նի՛ եւ՛ծ ճնրա՛ւ ան ճնր եւա՛ւ չա՛ն շնրա՛լ ՝նա լար,
՝Տ յի՛ եւ՛ծ շաօլ ա՛յ ճնր յեա՛ւ լե ծնրե չա՛ն ճնր.

Եր շաօրա՛ յա յշալա՛ յա յնիւնն անօր,
Նա շաճա՛ ծօ յնօժ Եննր չօ յաժա՛ շար յնր;
Նա յնրնրե՛ ծա լաճա՛ւ ա յ-աճա՛ն յա շ-շնո՛ւ,
Եր յա յնիւնն լե շաժա՛ն ծա յնրե շնր յնր.

¹ *Tiesfa dul*, &c. By this simile the ruthless hordes of invaders are meant: it is quite evident from this and the stanzas that follow that the predictions were written long before the time when Mac Auliffe flourished.

THE PROPHECIES OF MAC AULIFFE, CHIEF OF DUHALLOW.

A rout of shoeless horses will come,
Unbridled will their numbers go forth,
In dense, hot, fair, active, earnest divisions,
To depredate the green district of Conn.

Ye shall be punished by the laws which ye yourselves
have made ;
Your fathers shall become subservient, and discord sown
among the Gael ;
People will wax in iniquity, and become poorer,
While rents shall increase, and task-masters multiply.

Hospitality shall flee, and cordial affection,
And those parties will prostrate the faith under foot ;
None shall be prevalent without exterior support,
And none will acknowledge the wretched as his kindred.

Torturing will be the news we shall have at this time,
Hundreds of the race of Heber will go in exile over the
seas ;
Perches (measures²) will be laid in the face of the hills,
And the mountains with cords divided for the herds.

² *Is ceasta*, &c. This stanza shows clearly that the Irish would be forced to fly into exile, in order to make room for bullocks and sheep.

Եյծ տրեւած Կառնած Կար յաճ շաւան Կրեւալա,
 Եյծ մաօր Կ Կ-եւան յաճ յաճալար;
 Ուրիշեւ Կ յայմուի թա Կոլանայ,
 'Տ Կ Ե յեւիլ, Կրեւ Եւանթաճ Կ Կոճալն!

Եյծ տրայ յար Կրիշ, Կր մալե յո Կոն 'Կ յաճ,
 Եյծ Կաճ Կ Կոլլե Կ Կրիշ, Կր Կոճա Կ Կոն;
 Եյծ Կալ Կր Կոլլար Կ Կ-յոն Կ Կոնան,
 Օ'Կ Կարնայ յալար յո Տոնայ 'Կ Կոճար Կո.

Կաշուիշ Կ Կար-Կոլ Կր մ-Կալե յո Կար,
 Ա յալ Կոն Կրիշիշ Կր Կալե 'Կ Կրեւն Կր
 Կ Կ-Կալ;

Ա յո Կր Կալիշ Կ Կ-Կիշ Կալիշ յո մալոն Կ
 Կալ,

Կր մո Կր Կրիշ! յար Կալիշ Կրեւն Կր Կ.

Կրեւ Կր Կալ Կր Կր Կալիշ 'Կ Կր Կալիշ;
 յաճ Կաճ մալ Կր Կրիշ Կր Կալ Կ Կալիշ Կ;
 յաճ Կրիշ Կր Կալիշ Կ Կալիշ Կ Կալիշ Կ
 Կալ Կալ,

Կոճար Կալ Կր Կալ Կալիշ Կալիշ!

Ար Կրեւն Կ Կոլլե¹ Կոլլե Կոճար Կալիշ,
 Կաճ Կաճ-Կրիշ Կոճար Կոճար Կոճար Կալիշ Կ
 Կալիշ Կալ Կալիշ;

Ար Կալիշ² Կոճարի Կ Կալիշ-Կալ Կոճար Կալիշ,
 Կր Կոճար Կ Կոճար Կալիշ Կալիշ Կ Կալիշ Կ
 Կալիշ!

¹ *Air bhreacadh an choirce.* When the oats begin to ripen, or change the colour, in the beginning of harvest.

Flocks of sheep shall occupy the arable land,
Stewards will be placed on every farm;
The mountain will bellow with the lowing of the store ox,
And, O good God, what will the poor then do!

Waters will dry up, while many mills will need them,
The blossom of the wood shall fall, and the grass wither,
Rape and cresses shall take the place of the mountain
berry,
From Blarney to the Shannon where boats are wont to sail.

Through mad folly ye will abandon all your towns,
To men wearing white trousers, and lace on their breasts,
Who will pledge toasts in taverns from night 'till morning,
Oh, grief of my heart! it will give reason for repentance.

Green grass shall grow at gates and strongholds;
Every precious thing will be carefully concealed;
Every worthy young man in Munster suspected to possess wealth,
Shall be solaced by being entrapped in the quirks of the law.

When the oats shall begin to ripen, ye shall hear a sound approach;
They who profess the foolish faith in Cork, on the Lee, shall be on the retreat;
The sea shall be heaving with the power of a noisy fleet,
While the evil-hearted churls, devoid of power, shall be leaving in sorrow.

² *An fhairge, &c.* For an account of the powerful invading fleet that will come to Ireland, see pp. 50, 53, 55, *et alibi*.

Ելօքա րամրա չան ամրար յաճ քալքիչեար չնլան,
 'Տան Բրաքսակ ո'ար ճալլ ա ճօրնչեալ արլան;
 Ու րամար-քույր Յալլա ծօ յեաճ ան իւս,
 Չան ամրար եղծ ա շ-շեարսակ մար լարնիծե ար
 իլլաճ !

Աւա Եանդ-շ-քալլե լարնի, աւարնիւնեաճ, շեարն,
 Եր Եոքա յա յ-արնեաճ քաճ ան իարն ալքե ար
 քեօճար;
 Ելօքաճ յա իրարնե եւարնեա, եանդալչե ա յալլ,
 Եր եղծ յա Տրարնիչ ա յ-ալք յա Տարանակ ան.

Եր ծարն¹ լան ծ'աշքօրն ծօ իրաշնօճաճ իլլան ան
 լալծ,—
 Օրն Ելօքա Եաճ մօրն ա ճարնալնչեար օրնա ար ծար
 Ե-քոլծե;
 Ելն չան իմեարծօրն (քեաճ իման) յաճ աշարն 'րա
 շ-լիչե,
 Բու, քա, քեարօշ ! Եաճլօճարն իօճալչ ան քեալլ.

Ան ալլա ա լաճար ան ճաճ արն ճրաճ չան ծալլեճար,
 Օլլ ծօ իճ աշար Եանդալչ արնար;
 Ելօքա Եօշաճ չան Եաշլա, Եր չօրնա չան իրաճանար,
 Տարն չան յաճ ; Եր ծա իրարն արն ան յօմարն.

Ելօքա յա Տրարնիչ լան յա Ե-Եալալե ա յալլ,
 Եր քաշքա իաճ ալքեաճ իան ա յ-Յալլիճ չան ճեաճ;
 Եղծ Քօրնալնչե լան-իօճ, աճ-արնքեաճ, քան,
 'Տ յի եղծ լե իաճ աճ յօ իալծ յարնա Տարնաճ ան.

¹ *Is duine*, &c. This verse clearly shows that Mac Auliffe was engaged in extracting those prophecies from the works of

There shall undoubtedly come a summer in which the
sun will not shine,

And the French, who never violated their covenant, will
arrive ;

The alien fat bucks who were accustomed to devour food,
Shall surely meet a change as hurtful as the blaze on a
[mountain.

Kinsale is strong, prosperous and powerful,

And Cork of the shipping shall bear the palm for success ;

The shorn holy friars will come hither, [here.

And the Spaniards will occupy the place of the Saxons
[lay—

He is a treacherous man who would falsify a letter in a
For a great battle will be fought that shall draw sighs
from your hearts ;

A fire without embers (look before yon) each shall meet
in his path,

Confusion ! the treacherous churls will fly away.

When the cuckoo will sing on a tree without a leaf,

Sell your cow and buy corn,

War without fear shall come, and famine without want,

Covetousness will encrease, while a double ledge of corn
shall be on the ridge.

The Spaniards will come over and fill our bays, [less ;

They will leave the common residents of Galway head-

Waterford shall be very poor, afflicted, and weak,

And all that can be said is that the Saxon hordes had
been there.

some saint, when he says that he would be a treacherous man
who would falsify a lay or poem.

Tabairfear caé a n-Dán-na-ríat,
 Ir cuirfear baile-áta-chíat a n-cúl;
 Tuirfidh fear-ionad-an-rí,
 Le Cígearna Chraighíge a n-Át-crúb!

Mo gól! mo gól! mo gól! mo dóilgíor!
 Mo dóilgíor cráidte, dóigíte, tinn!
 A b-fearann Sanzıl dóirfear fúil ir ionadán;
 Maínt a baidíor a n-díe náta la caéa fearaínn
 Sanzıl!

A n-réo an t-am a dóigfear Luimneac 'na gual.

'Nuair a éirígfear an leóman buíde a neart,
 'S a foébanhan breac a bríge;
 Seirfidh an clairfear go binn, binn,
 Eirínn an h-ócc a n-á n-á n-á.

Bliadhain mfe¹, reacc c-céad,
 Sé beic, 'ra ceatair déa;
 'San an b-ríar-tuaí n-do'n domhan,
 Tabairfear cogad, a n-á n-á n-á lomh.

Tiocfa² cogad an da Fall,
 Tuirfe da ceann an ceampúill a c-cionn a céile;
 Tabairfear cogad³ 'ran domhan fóir,
 A n-rí é an Sacronac díolfa an pjobair.

¹ *Bliadhain, &c.* Cannot understand this date.

² *Tiocfa, &c.* See the Prophecies of Domhnall Cam.

³ *Tabhairfear cogadh, &c.* It may not be very unlikely that the present war is the one foretold here; it little matters who will be the conquerors or conquered; it can be easily seen that

A battle will be fought at Dun-na-sgiath,
Dublin will fall into decay ;
The Representative of the king will be slain,
By the Lord of Tralee, at Athcru !

My cause of tears ! my cause of tears ! my cause of tears !
My sorrowful, scorching, sickening grief ! [my grief !
Blood and entrails shall strew the field of Saingil ;
We to him who cannot run the day of the battle of Sain-
It is then Limerick shall be burned to ashes. [gil's field !

When the yellow lion will resign his strength,
And the speckled thistle its power ;
The harp will sound most sweetly
Between eight and nine.

In the year one thousand seven hundred,
Six tens, and fourteen ;
In the north-western part of the world,
There will be war and hard skirmishing.

The war of the two Galls will come,
The two heads of the Church shall fall by one another,
A war will be waged in the eastern world,
And it is the Saxons who shall pay the piper.

England will be obliged to pay dearly for her share in the transaction. It may happen, according to the English phrase,—

“ The unicorn and lion
Fought for the crown,
But little coaly started up,
And knocked both down.”

The foregoing is another of the abstract prophecies attributed to the pen of Mac Auliffe, the Duhallow Chief, of which the following metrical translation by a gentleman eminently skilled in his native language, is annexed.

THE PROPHECIES OF MAC AULIFFE.

Shoeless and unbridled there shall pass our island o'er,
A rout of horses trampling her plains from shore to shore;
Shedding sorrow, and amazement, and bitter woe upon
The waning tribes and kindreds of the beauteous land of
Conn.

Ye shall smart beneath the laws that yourselves were
pleased to frame,
Your fathers shall be scoffed at, the Gael a hated name ;
Then shall each day grow harder, all poverty increase,
More task-masters and tributes must ever mar your peace.

Generosity shall vanish, and sickening lore shall die,
Those holy duties darkly, by all forgotten, lie ;
No man shall then avail, but so he keep him with his hand,
Alone and undefended the weak will have to stand.

Tho' it wring me as I see it I must shape the future's tale,
Hundreds of the race of Heber on the exile's race must
sail ;
Measures will be laid against the rugged hills and rocks,
And the heathery mountain's freedom be subdued to feed
the ox.

Each clan in its own limits shall by sheep supplanted be,
On each man's land a steward shall be set to oversee ;
The mountain shall give back but the lowing of the steer,
Thou, God, art wise and knowest what the poor will have
to fear.

The water brooks shall parch, no sound of mills be made,
The forest-blossom drop, and the meadow grasses fade ;
The water-cress must grow where the daisy springeth now,
From Blarney to where Shannon laves the sailing vessel's
prow.

Ye shall leave your fenced cities, and yield them to a race,
With white garments on their legs, and good store of
golden lace ;
Drinking healths and making merry thro' all the hours
of night.
And, alas, from all your sorrows ever quaffing their de-
light.

Desolation shall clothe gateways with green herbs like
the field,
All precious things and jewels will be jealously concealed ;
Each youth of name in Munster, that rumour saith hath
aught,
Shall, by the cunning tricksters, be lightly sold and
bought.

At the turning of the oats, ye shall hear a growing sound,
The fanatics of Cork by the Lee shall lose their ground ;
The foaming sea shall bellow 'neath the ploughing of a
fleet,
And the false churls in sadness be driven to retreat.

There shall doubtless be a summer when the sun won't
brightly shine,
And the Frank, who ne'er broke faith, shall come east-
ward o'er the brine;
Then the glutton stranger towns, where food was never
rare,
Woe, woe to them, shall kindle with the fixed moun-
tain's glare !

I foresee Kinsale all prosp'rous, increasing day by day,
And Cork's fair port that merits the palm from ev'ry bay ;
The blessed shaven friars shall come across the sea, [be.
And where the Saxon has been, there shall the Spaniard

He would be a treach'rous man who would falsify a lay,
Your hearts shall grieve to witness the battle of that day !
See, a fire without embers impede your path along,
Wigs on the green ! the churlish horde shall join the
exile throng.

When the cuckoo shall be heard on a tree without a leaf ;
Sell thy cow, and buy thee corn, so shalt thou miss the
grief ;
War without fear shall come that time, and famine with-
out need,
The furrow shall bear double, but double each man's greed.

The Spaniards shall come over and fill our ev'ry bay,
And the ruler of fair Galway shall perish from their way ;
Waterford will feebly sink, conquered by despair,
And 'twill be but a legend that the Saxons have been there.

At Dunnaskie how bloodily a fight must yet be fought !
Proud Dublin shall be overthrown, and lowly turned to
nought ;

The king's lieutenant too must fall, believe I read you
true,

And by the good Lord of Tralee it shall happen at Athcru.

Alas, alas, alas again ! an hundred times alas !

Alas ! my spirit telleth me this too must come to pass,
Blood shall be spilled on Singland's field, and entrails
strewed about ;

Woe to the lame or slow of foot the day of Singland's rout !

Then Limerick shall be burning in spite of tow'r and
moat—

'Twixt eight and nine your ears shall hear the harp's be-
witching note ;

The yellow-lion's strength shall fail, and the speckled
thistle's green,

In the year one thousand seventeen, seven hundred and
fourteen,

In the north-west regions of the world's extensive stage,
In bloody wars and struggling conflicts they'll engage.

Two potent Galls shall vigorously wage war with vengeful
greed,

And the heads of both their churches shall lose power as
• their meed ;

In the eastern world a war shall rise, and hear it truly said,
That the piper by the Saxons shall there be amply paid.

ԵԱՐՆՅԱՅՆԷ ՔԻՅՆՆ ՁՈՅԸ ՇԱՅԱԼԼ.

[The following prophetic verses are usually attributed to Fionn Mac Cumhaill the celebrated druid, and chief commander of the Fenii, or Irish National Guards. There can be no doubt but the druids, like the Magi, and other pagan priests, delivered the oracles of their deities, and predicted, in a certain obscure way, future events, since we find some very ancient predictions attributed to them. Fionn Mac Cumhaill is celebrated in popular tradition and legends for the gifts of fore-knowledge he possessed. Yet, though he may have left the substance of these

Բաւրայց. Դ Օլլոն, ան բայծե բլոն,
 Ո՛յ ծ'բարբոնե միւս Կումայլլ;
 Ձան եարնչայր յո բիճ յօ բաւ,
 Քիր անշլիծե ծ'ածարած?

Օլլոն. Եղբրեօծ ծաւր բշեալ չայծ շրոն,
 Դ Բաւրայց չայծ միւս Արբլայոն;
 Եր Բն զբաւ Լե ծօ զբոլծե,
 Յաւ ծալ աւա ե-եարնչայրե.

 Տօլծե ծօ բլոն Բլոն Բլոն,
 Օր շլեան աշ Եանդայծ Էածօր;
 Յօ Բ-բաւ Եուլլ ծաւ Դ եաւիւ,
 Շօ միւս Էրի Եօ Ե'են աւիր.

THE
PREDICTIONS OF FIONN MAC CUBHAILL.

predictions to the world, it was not in its present shape, for, it is clear, his predictions have been reduced to metre by a much more modern sage, as the language and versification amply testify. The poem goes in the usual style of Fenian pieces; St. Patrick requests the royal bard to relate what Fionn foretold concerning Ireland. Oisín replies. But since we find the substance in some instances similar to the events predicted by other Irish seers, we must necessarily conclude that the whole is a compilation extracted both from the works of Christian as well as pagan writers.]

Patrick. Oisín, please to relate to us,
Some portion of Mac Cumhail's predictions,
And on what occasion they have been predicted,
Thou angelic man who has adored the true God.

Oisín. I will tell you a tale full of seriousness,
O chaste Patrick, son of Arpluinn;
It will grieve your heart to hear,
The various changes unfolded by prediction.

As Fionn once sat facing towards the east,
On a cliff over-looking a glen on Bineadair
(Howth),
He saw a dark cloud approach from the north,
Which covered Ireland in an instant.

A riad fa nearta de'n rí,
 Fhionn mac Cúmaill Almuine;
 Míri ír Orzár zo n-ghínn,
 Acur Caelte mac Ronaín.

Fiafraimoidne a t-riur de,
 Do rí¹ dírdéaric Almuine;
 Cneb do'n heull doríca a tuait,
 Do múc Éirí ne h'en uair?

Su norbert Caelte croidé,
 Le Fhionn dírdéaric Almuine;
 "Tabair h'órdog fod' déid fí,
 Ír na léicc rínn in ainfear.

Fhionn. Trua² rínn a Caelte croidé,
 Ír cian uait a tarnhaine;
 Wearzfact Dánaínn tann muir meann,
 A n'ailc aill fearaib Éireann.

Míllfí³ riact Éine uile,
 Eitir ma² m'ín ír muine;
 Fíí ne dá óed bliadain mbí,¹
 Zo m-bia clann fódla fúca.

Ní fázaid riact do riact ann,
 Nac mó ír dí² daib fullan²;
 Dáca marb²éarínn zo glé,²
 Du h'amra²ac da n'áinbri²ge.

¹ In another copy—"Fíí² ne cú²í² c²éad bliadain m-bínn."

² maílle.

They who sat next Fionn Mac Cumhaill,
The great king of Almhain (Allen in Kildare);
Were I myself, and Osgar the serious,
With Caelte, the son of Ronan.

We three with one breath said
To the renowned king of Almhain; [north,
Tell us the meaning of this dark cloud from the
Which has enveloped Ireland in an instant.

Caelte the beloved then said
To the renowned king of Almhain; [tooth,
"Place your thumb of fore-knowledge under your
And let us remain no longer in ignorance of its
meaning."

Fionn. "Alas! O Caelte the beloved, [to pass—
It is long until the meaning predicted will come
Aliens from beyond the raging ocean [of Ireland.
Will come hither to inflict great evils on the people

They will devastate all Ireland,
Her fertile plains and verdant mountains;
For two hundred years in full, [them.
Shall the surface of Ireland remain subject to
[after them,
They will not leave the least germ of prosperity
So that it will be difficult for the people to bear
up against their oppression, [nations
The numbers who shall be slain by their machi-
Shall remain as a stain upon their sovereignty.

Φεαρ διαρδαειν τέϊδ ταρ α c-ceann,
 Ολε ιαρμαιρε δ'ιατ Ἐϊνεαν;
 Μας Μυρδαϊδ αν διαβαλ δυρ,
 βα ριαβαρτα ε αρ η'ιμπυδ.

Bu no ole ρεϊμεαρ αν ριζ,
 βιαδ α φαραρ φα δ'ιμβριζ;
 Ξαν mac, Ξαν ιαρμυα φα βλα,
 Ξι ιαρζνο λην α λαβρα.

Λαιζεαν αιρ c-cúr τέορταρ ανη,
 Σαοιτ lem' όμοϊδε α εομhall;
 Ξαν ριζ ορρα αετ διαβαλ δυβ,
 Ξαν ριανα da η'αναcal.

Λοιτφιττ Μϊδε, ιρ Μύμα μαϊρ,
 Nocha lúg αν c'ole αιηαιρ;
 Ξο m-bia φα εοζαδ τυιρ διοβ, (δυιβ)
 Ué! bu διοιλιζ αν διοζαιλ.

Διηζιall ιρ Ulad aζa,
 Δαορφαδ ριαττ ζο δαναρζα;
 Φύτα ζο δαναρδα διλ,
 βιαδ Connaéταιζ ζο cpiéιρ.

Sjol c-Conaill ιρ Εοζαιν φείλ.
 Φα'η δαερρι ρην da η-δαζρεϊρ;
 βιαδ φυtu ζο ciamar cam,
 Re cpiócéad βιαδαην buna.¹

¹ Another copy has—" ιρ cpiáz hóm ιατ αιρ ηιοηηcαιδ."

On a Wednesday a man will go on a distant journey,
The consequence shall prove ruinous to Ireland;
Mac Murchadh, the obstinate demon,
And be-demoned shall he become on his return.

The career of that king shall be unfortunate:
His residence shall be unprotected;
He shall not leave behind him a son or progeny in repute,
Though the recital is painful to us.

Leinster shall first be seized by this people;
The accomplishment of it is a tribulation to my heart;
No king will rule over them, but murky demons,
No Fenian band shall then exist to release the people.

They will destroy Meath, and beautiful Munster,
Their affliction of injustice will not even then be abated;
They will then commence to erect dark towers;—
Oh! how difficult it will be avenged on them!

Orgial and Ulster the prosperous,
They will reduce under tyrannous bondage;
Under their relentless government,
All Connaught will submit to its final destruction.

The posterity of Conall and Eoghan the hospitable,
Shall be reluctantly forced to bend under that yoke;
They shall groan under that dark, unjust bondage,
For three hundred years in full.

Ըստ Ըստ Ըստիլլ, ի՞նչ Ըստ Ըստ,
 Ո՞ր Ըստ Ըստ միջմիջ Ըստ Ըստ;
 Ըստ Ըստ¹ Ըստ Ըստ Ըստ,²
 Ըստ Ըստ Ըստիլլ Ո՞ր Ո՞ր

Ըստ Ըստ Ո՞ր Ո՞ր Ըստիլլ,³
 Ըստ Ըստիլլ Ո՞ր Ըստ Ո՞ր;⁴
 Ըստ միջմիջ Ըստ միջ միջ,
 Ըստ Ըստ Ըստիլլ Ըստիլլ,

Ըստիլլ Ըստ Ո՞ր Ո՞ր Ըստ,
 Ըստ Ըստիլլ Ըստ Ո՞ր միջմիջ;
 Ըստ Ըստիլլ Ըստիլլ Ըստ;
 Ըստ Ըստիլլ Ըստ Ըստիլլ.

Ըստիլլ միջմիջ Ըստիլլ.
 Ո՞ր Ըստիլլ Ըստ Ո՞ր միջմիջ;
 Ըստ միջ միջ, Ո՞ր Ըստ Ո՞ր,
 Ըստ միջմիջ Ո՞ր Ըստ Ո՞ր.

Ըստ Ըստիլլ Ըստ Ըստ,
 Ըստ Ըստիլլ Ըստ Ո՞ր;
 Ըստ Ըստիլլ Ո՞ր Ո՞ր Ըստ Ո՞ր,
 Ո՞ր Ըստ Ըստ Ըստ Ըստիլլ.

Ըստ Ըստ Ըստիլլ Ո՞ր Ըստ Ըստ,
 Ո՞ր Ըստիլլ Ըստ Ո՞ր Ըստ;
 Ըստ Ո՞ր Ըստ Ո՞ր Ո՞ր Ո՞ր,
 Ըստ Ո՞ր Ըստ Ըստիլլ.

¹ Ըստիլլ.² Ըստ.³ Ըստիլլ.⁴ Ըստիլլ.

Their first battle will not be met with vigor and resolution,
It shall not be a battle, but the derout of a timid multi-
The battle of Cnuca on three other battles, [tude ;
According as the King of Heaven ordained.

The king of the Saxons will come to them in high spirits ;
To reprehend and interrupt them ;
Until a battle will be fought on the boisterous main,
Their animus will be inimical to the men of Ireland.

[*locum tenens*),
He (the king), will appoint a man to hold his place (a
By whose authority laws and ordinances shall pass ;
He will be said to be a man of truth,
But he will be, indisputably, a circumventor.

In the midst of very troublous times,
When their cares will be brought up to the highest pitch ;
A man afflicted with a leprosy shall rule
The kingdom of Ireland, for seven years.

Another valiant man will come hither,
By advice of the leper ruler ;
To fight a battle with apparent vigour,
With the Donn, single-handed.

A certain man shall fall in the conflict,
In which his power and value shall be extended to the
utmost pitch ;
After this event the leper shall be subject to deep sorrow,
In consequence of the fears he will entertain for the
safety of his people.

Éireoúaid an donn fáilgeach,
 Féta, foruig fíor cainzeach;
 Cuirítear gan fáta ne a linn,
 Trí cáta leir ionn Éirionn.

Cuirítear cat a n'Ác Seannach,
 Da m-bíó Daedail fa meabail;
 Ro éirte gleo Daedal 'ran cáat,
 Ázur aenfean allinurach.

An fear donn rin gan deirbe,
 Sonn cáta ir fionnghuile;
 Taoit do ulc zolar uairne,
 Gan cábaíir, gan cáemuaílle.

A c-cionn naoí m-bliadhna iar rin,
 Beartan ar aír Thaedalaib;
 Nach raolleanh duine 'na n-diaí,
 Gan Daedail uile a n'aróglíad.

Díogaltan an t'ar iar rin,
 Mur ir naír le Múinneadúib;
 Áir fiabha na n-Íall n-zairze,
 A b-feabha éall tarrnarróair.

Da cáat dóib ir an Múman,
 An trear do beana ieculac;
 Ázur cat 'ran Múde mair,
 Ríj Níme da ccoimeatair.

The Donn of the rings will then start into power,
 He, the furious, the cautious, the compact-keeper,
 Will fight three battles, without the least timidity,
 During his career, in Ireland.

A battle will be fought at Ath-seanaich (Ballyshannon),
 In which the Irish shall labour under a deception ;
 The deceiver of the Irish shall be slain in the battle,
 And one of the foreigners.

The Donn (brown-haired) man without rashness,
 A pillar in battle and conflict,
 Shall die through the virulence of one hour's illness
 Without remedy, or an individual to compassionate him.

Nine years after that period,
 There shall be a general slaughter of the Irish people ;
 So that none shall be supposed to survive,
 Though all the Irish shall not be slain in the great
 massacre.

That carnage will afterwards be avenged, [supineness,
 When the people of Munster will grow ashamed of their
 In the excitement of the warriors of the Galls,
 In their excited state abroad they shall be overreached.

Two battles will be fought in Munster,
 The third will be fought on the side of a hill ;
 A battle will be fought in beauteous Meath ;
 The King of Heaven will shield them.

Tiz mac níz Saran tar rál,
 Cian liom zo d-tiz, 'rhi de žnab;
 Ba da éacraín comall gle
 Cuirfean dānair tar rāle.

An mac reo riz tar an t-rál,
 Zo n'iomad gail zo neamhar;
 Noa deanann an néide,
 Cuirfid an tīn 'h'aimnéide.

Comniglad t-roir ir abur.
 A cinead air aen cadar,
 Le romar cēd ir tnoige;
 Tiz da éir an t'andlige.

Tionacra leat éirionn uill,
 Do'n luēt éiocfar lair tar tuinn;
 Zo n-diozlad an luēt a búr,
 Zo fíor cruad opra t-tuinar.

Do maō caor conailbe ir baib,
 Zoill ir Jaedail zo zlan blaid;
 A n'āzaid na n-danar n-dun,
 Waid liom a lam air n'iompuō.

Feamad fñir caē crōda calu,
 Héoda do njad a t-tardail,
 Wapbfar é ira rluaz ian rin,
 A leat caeb de Wħaz Wairdin.

The son of the king of Saxon will come over the sea,
I long for his arrival, though not for love of him ;
The manifest consequence of his coming shall be,
That the strangers shall be expelled beyond the sea.

This prince who will come hither across the sea ;
Shall be shamelessly accompanied by a great force of
foreigners ;
He shall not affect a pacification in the country :
But will augment the previous disturbance.

His sovereignty shall extend over the eastern country
and here,
He will rule both nations by the same code of laws,
The same measure of line and foot shall prevail,
But after that shall injustice be dealt.

One half of the people of Ireland will muster,
Against those forces who will come hither across the sea ;
'These here will wreak severe vengeance
Upon them for their journey hither.

[unite,
Like a flame of love and grateful friendship they will
The Galls and the Gaels with pure hearts,
Against the obdurate strangers ; [policy !
How pleasing it is to me that they will change their

They will engage them in a vigorous unflinching battle,
And their exertions will be marked with determination ;
He and his forces shall be slain,
Contiguous to Mullach-maistean.

Ռոջնած ընչ ոյլ ամրա,
 Եւրոպ ան զո զո զո զո;
 Պարծար է 'րա իւրա՞ն զո զո,
 Ա զ-զո Պարծար ի մօրն զո.

Եւրոպ մ-բլաճնա ի՞նչ զո զո,
 Եւրոպ ան զո զո զո զո;
 Եւրոպ ան զո զո զո զո,
 Տար ա իւրա՞ն ի մօրն.

Եւրոպ զո զո զո զո զո,
 Օրոջալ զո զո զո զո;
 Օր Եւրոպ զո զո զո,
 Որ զո զո զո զո զո.

Եւրոպ զո զո զո զո,
 Ա զո զո զո զո զո;
 Որ զո զո զո զո զո,
 Ա զո զո զո զո զո.

Ան զո զո զո զո,
 Եւրոպ զո զո զո զո;
 Եւրոպ զո զո զո զո,
 Եւրոպ զո զո զո զո.

Ռոջնած զո զո զո զո,
 Օր զո զո զո զո;
 Եւրոպ զո զո զո զո,
 Եւրոպ զո զո զո զո.

Another powerful king will come,
Who will join the struggle with vigour ;
He and his men shall then be slain,
In the battle of Mullaghmast of the great feats.

Thirty years in full shall pass,
Without either battle or conflict ;
None under the canopy of the sky will oppose them,
And no people will be equal to them.

Until strangers will come from the east,
To take revenge of them for the carnage made by them ;
These will come from Spain in the South ;
It will be improper to remain in their vicinity.

Then, the battle of Saingil will be fought,
Saingéal the site of numerous violent contentions ;
Neither the Galls nor the Gaels
Never fought so hard contested a battle in Ireland.

In this battle, concerning which I speak to you ,
The *Ruireach* (champion &c.) of Saingéal will join ;
The strangers shall be plunged in sorrow after it,
And their forces shall be disheartened.

A man of *low condition* of the family of O'Brien
Shall command in that battle with great eclat ;
He will expel out of extensive Munster,
Very properly all the race who use a foreign jargon.

Tu la dōib aḡ cur caḡa,
 Fua macaib an aḡflaḡa :
 Ac cionn tḡ laeḡe ḡo m-blaḡ,
 Tar a ḡaḡe do ḡaḡbaḡ.

Éirḡib cúḡ coḡe Éirḡionn,
 Fúḡa 'na paḡa neaḡmionn ;
 ḡo ḡ-dionḡna an duḡlḡm dḡl,
 Do ḡaḡ cōḡe a coḡnḡm.

Éirḡib ua na ḡioḡ neaḡa,
 ḡiar fō ḡiol na Saḡaḡaḡ ;
 Do dḡocna an óḡne cúḡl,
 bú ḡion dḡḡe a dḡḡm.

Éirḡior Sḡiaḡḡalla Doḡne,
 ḡan fōḡceann a fūḡlḡḡe ;
 ḡo ceann mḡor o'n caḡ amaḡ,
 ḡiaḡ ré ḡo ḡion ba b-fōḡbaḡ.

Sḡaonḡallaḡ o Doḡne éuaḡe,
 Aḡur Aḡḡ iḡḡain ḡo m-buaḡḡ ;
 Cḡḡḡ cḡan ne feann a nae,
 beaḡḡar do cúḡ ḡaḡm-ḡḡe.

Nḡ leaḡam ḡo leḡ ḡḡor mō,
 Tar éḡ ḡall un ḡr anḡo ;
 Cḡḡḡ mōḡ a loḡḡa le ḡaḡ,
 ḡr mō ḡoḡr a ḡ'aḡḡeala !

Three days shall the battle last,
Fought against the son of a sovereign prince ;
At the end of three days he shall be victorious,
After having slain their chief men.

The five provinces of Ireland will then rise up,
And join him with irrepressible resolution ;
May the beloved Ruler of the universe,
Support the people of every province !

The plundered descendants of kings will rise up,
Who have been groaning under the Saxon race
To take revenge of that wicked people ;
It will be just they should do that.

Sriangalla of Derry will rise up,
To spill their blood without intermission ;
During a month after that battle
He will continue to hew them down with earnestness.

Sriangallach from Derry in the north,
And Hugh the pure with great success ;
Though the time of their career is far distant,
They shall associate with angels in Heaven !

I will continue my discourse no longer,
Since hardships and adversity shall be the portion of the
Galls after that time ;
Though their crimes shall be dreadful to record,
The pity for their condition shall exceed the horror of
their guilt !”

222 Երոջայրե Բիւրոյ միւս Ընթացիլ.

Օրին. Ա Բաւարացի միւս Արքայոյն յօ Ե-Ե-Ե,
Արքայ Բաւարացի Ե-Ե-Ե,
Տիրութեան ծառայող Ե-Ե-Ե,
Ե-Ե-Ե-Ե-Ե Ե-Ե-Ե-Ե-Ե, Օրին.

Oisín. O'Patrick, son of Arpluin the renowned,
Thou courageous guide of fair fame;
Supplicate you King to grant pardon
To Osgan, and to myself, Oisín.

FALSTJNE.

Fionn mac Cumail mo chan.

A bean labhar liom o'n looz,
Ta n'j i' m' m' d'rao' m' d'rao';
Tadbar damra taidbne reacht,
Ru'z mo c'iall i' ru'z mo neart.

Tiocfaid Talz' n' t'ar muir meann,
N'j h'ole liom, i' n'j h'ole dam;
Beanno'caid E'ne fo reacht,
Agur a reacht bu' c'eim glan.

Railze i' ruoz' lora zo m-briz',
Bu' ma'ic a' z'ujom ima leic',
Bu' ma'ic do' z'ac' duine ch'i,
Beanna' a' lan zo reac' De.

Bea' d' clo'ca aelca f'or ann,
N'j ba' fann d'eantari a' b-fuinn;
Luib' i' lora da' c'cupi' r'ior,
'S a'z reacht a' n'ior o' a' m-bun.

Bia' d' tomar z'ujom f'or z'ac' fonn,
I' c'ior t'iom o'ra z'an onn;
Bia' d' an' z'arida a' n' n'or Tall,
I' somat' c'ra'nn i'nn da' c-cup.

PROPHECY.

FIONN MAC CUMHAILL CECINIT.

Thou woman who speakest to me from the calf, [more ;
There is another matter which troubles my mind much
An important vision has happened to me,
Which has deprived me both of sense and power.

A Tailgin will come hither across the stormy sea ;
I do not look upon the event as bad, nor shall it be bad
for me,
He will bless Ireland seven times.
And great dignity shall attend his advent.

[splendour.

They will have churchyards and royal mansions in great
His deeds shall be excellent in every instance ;
It shall be a fortunate occurrence for every person who
may see him, [of God.
For he will lead great numbers of people into the house

There shall be buildings raised with stone and lime,
They shall be built strongly and substantially ;
Herbs and esculent roots will be planted,
And will vegetate from their roots.

All lands shall be measured with nicety,
And heavy rents imposed upon them with injustice ;
They will cultivate their gardens after the fashion of the
Galls,

And they will plant great numbers of trees in them.

Ní h'é rin féin ir olc liom,
 Áit iomact inn na n-Éall n-Élar,
 Éan beic inn damra 'rdo'n féin.
 Ir meirí féin da c-cun ar.

Éiocrao an t'ardriú o'n tuait.
 'S do bearao zo cruaid a énear;
 Ásur rozonaid a éearz
 Éonao de bur éearz an énear.

Éa Éligeac éaréan an énear,
 Éa d-Éiocrao lea Éaédaíl ar;
 Ásur éneid do Éiz na r'z
 Uao bur éearn do ériz, a éean.

Ceao palmaiue b-éear Éaédaíl me;
 éearao Mac De mé aín éean
 Ée do éuanar díb a lan,
 éeaz oíamra daíl na m-ban.

Éa do laoz éa múine 'múiz,
 Ré taob do éize ne réal;
 Áit ée éuanar díb a lan,
 éeaz oíamr daíl na m-ban.

An éríoch.

It is not, however, on that account I feel most grieved,
But on account of the countless hordes of green
Galls who will be here; [here,
And that I myself and my Fenii shall not be then
To have the pleasure of expelling those strangers.

The *Ardrigh* (Supreme King) will come from the north,
And will engage in a hard course of warfare;
He will make a public proclamation of his anger,
In consequence of which the warfare shall be bloody.

Near Sligo the warfare shall take place,
From which shall result advantage to the Gaels;
O woman, believe in the King of Kings!
From whom you can acquire greater power,

I am the principal sage among the Gaels:
The SON OF GOD will bring me to Heaven:
Though I have had a great deal to do with women,
Their connexion has been productive of no advantage
to me.

Your calf is outside under a white thorn bush,
Contiguous to your house, for some time;
Though I have had much dealings with women,
Their connexion has been of no advantage to me.

THE END.

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